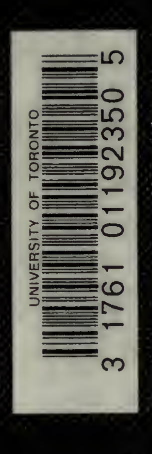
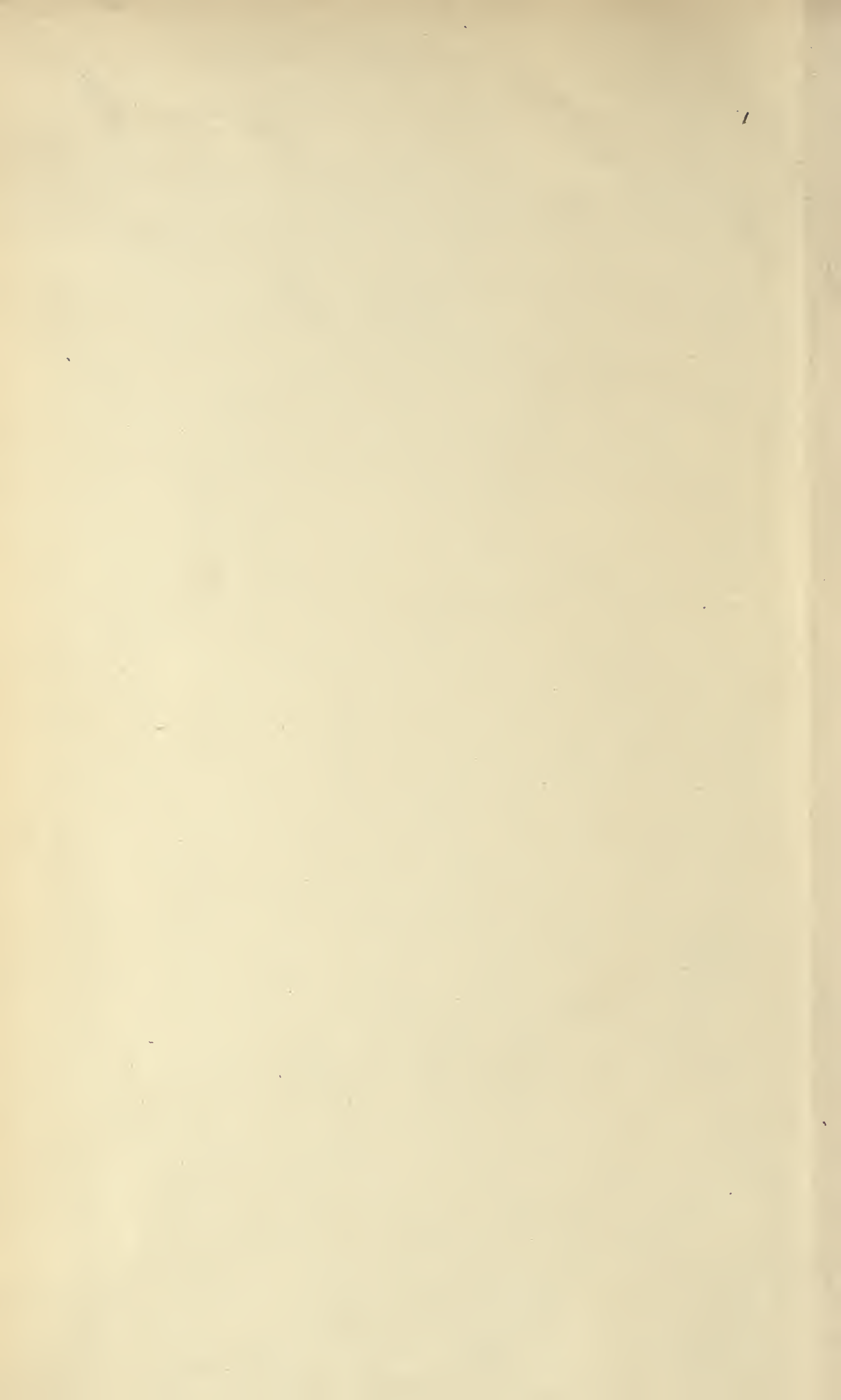








'Abd Allāh ibn 'Umar al-Baiḍāwī

CHRESTOMATHIA BAIDAWIANA

THE COMMENTARY OF EL-BAIḌĀWĪ ON SURA III

TRANSLATED AND EXPLAINED

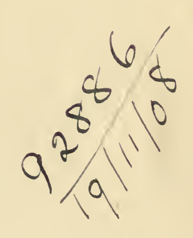
FOR THE USE OF STUDENTS OF ARABIC

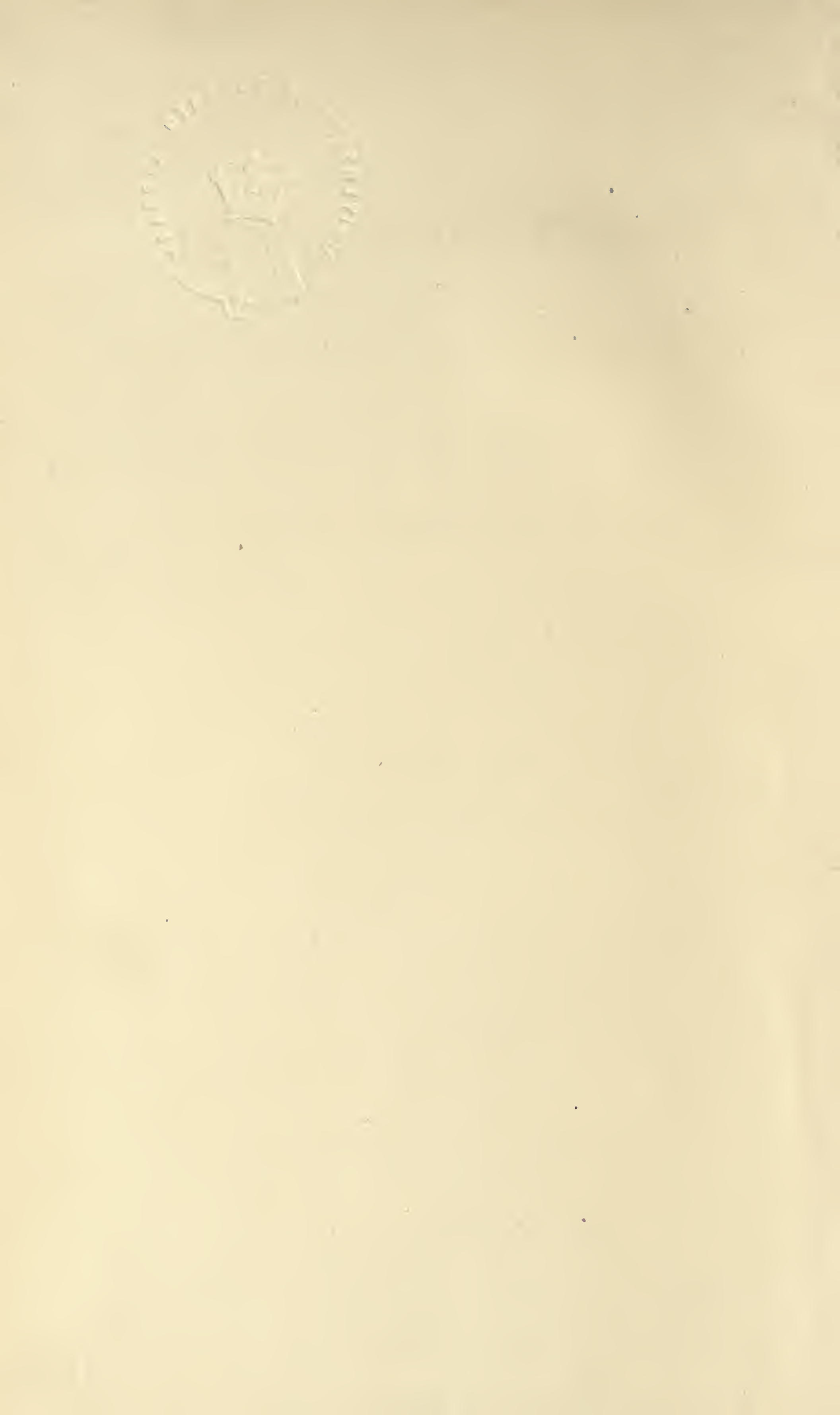
BY

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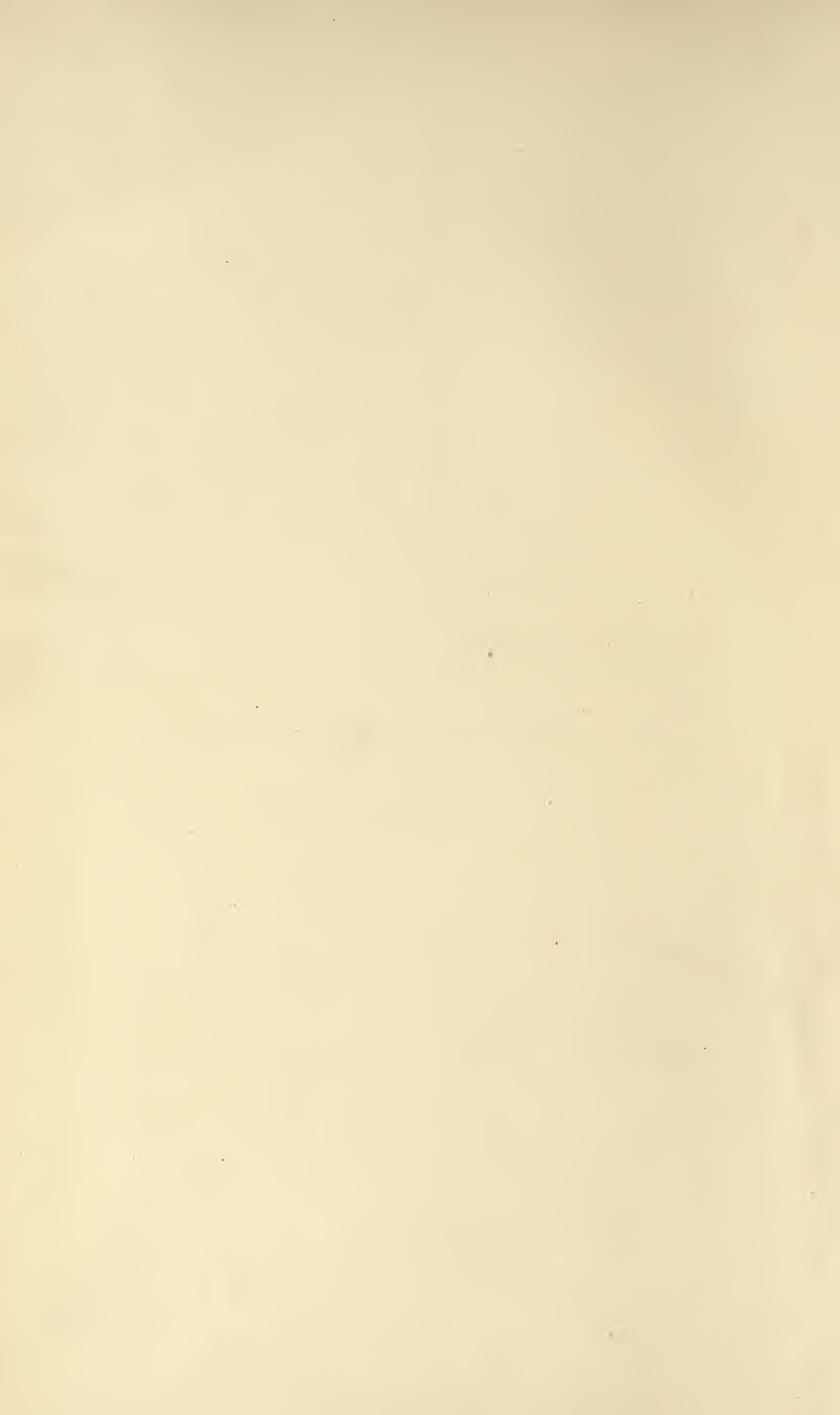




To Ch. RIEU Esq. Ph.D. etc. etc.

THIS LITTLE WORK

IS RESPECTFULLY DEDICATED.



PREFACE.

El-Baiḍāwī's Commentary on the Qur'ān has been printed at Leipsic, 1846 (edited by H. L. Fleischer), at Boulak, 1263 A.H. (on the margin of Shaykh Zādeh's gloss), and 1283 A.H. (on the margin of El-Khafājī's gloss), and Constantinople, 1303 A.H. (with the commentary of the Jalālain on the margin); and lithographed at Lucknow (2nd edition 1282 A.H.), and Constantinople (1300 A.H.; on the margin of the Qur'ān)[1]. Of these editions the most easily procurable is the small edition of 1303, at about £ 1, issued simultaneously in Cairo and Constantinople. As however it teems with misprints, a collation of it with the careful recension of H. L. Fleischer has been appended to this Chrestomathy, from which the student will do well before he commences the study of Sura III to correct his copy. Part of the commentary on Sura II has been translated into French and explained by S. de Sacy in his *Anthologie Grammaticale;* the whole of the commentary on Sura X was edited, but without explanation, in Henzius' *Fragmenta Arabica* (Dorpat, 1832). Fragments of it are rendered into English in Hughes's *Dictionary of Islam* and other works by English scholars.

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1) This list is not intended to be exhaustive.

The translation offered to students in this Chrestomathy is based on the following works;

A. Supercommentaries. Some glosses by El-Baiḍāwī on his commentary are occasionally quoted; and owing to its great popularity, it acquired a great number of supercommentators, of whom lists are given by the bibliographer Ḥājji Khalfah and by Ahlwardt in his Catalogue of the University Library at Berlin. The Library of the India Office and the Khedivial Library at Cairo are also rich in this literature. The following three published glosses have been used for the present work;

1. The gloss of *Shihāb el-dīn El-Khafājī*, who died in Egypt in 1069 A.H. He held the office of قاضى القضاة, and is known to scholars by his commentary on the درة of Ḥariri (published at Constantinople), and his literary history called ريحانة الالبّاء (printed repeatedly at Cairo), at the end of which he gives a short autobiography. His gloss on Baiḍāwī called عناية القاضى is a compilation, embodying the contents of the earlier glosses and enriched by learned grammatical and rhetorical disquisitions by the author. It occupies 8 volumes fol.

2. The gloss of *Shaykh Zādeh* (Mohammed b. Muṣliḥ el-dīn Muṣṭafā El-Kūḥī) who died 951 A.H. This was published at Boulak in 4 folio volumes in 1283 A.H. It is mainly theological and consists largely in quotations from Fakhr el-dīn's commentary.

3. The gloss of the Lucknow edition. This edition is provided with marginal and interlinear notes, as well as with figures to guide the reader in referring the pronominal affixes, the work of some very competent scholars. Most of the glosses occur word for word in the work of El-Khafājī, but not all. Were the lithography of this edi-

tion somewhat clearer, it would be the most useful for the student.

B. Other commentaries on the Qur'ān.

The *ʾanwāru ʾl-tanzīl* is said to be a compilation of the commentaries of El-Rāghib (circ. 500), El-Zamakhsharī (467—528; called الكشّاف), and Fakhr el-dīn El-Rāzī (ob. 606; called مفاتيح الغيب). Of these the commentary of El-Rāghib, often cited by Shih., has not been accessible to the translator. The bulk of B.'s commentary is taken, with some alteration in the expression, from the famous كشاف, of which it is sometimes called an epitome. The *Kashshāf*, published by W. Nassau Lees, Calcutta 1857, and more recently at Cairo, is a work of great genius and learning, which however suffered from the Muʿtazilite opinions of the writer. These B. sometimes refutes, sometimes neglects, and occasionally, by oversight, copies [1]. Traditions, as well as grammatical and rhetorical observations, for the latter of which the *Kashshāf* is especially celebrated, are ordinarily repeated; while the textual criticism is summarised. The commentary of Fakhr el-dīn has been printed repeatedly; the copy used by the translator is in six folios and bears the date 1286. Some account of it is given by I. Goldziher in his treatise on the Zāhirites. It is a vast thesaurus of Qur'anic learning, much of it being devoted to the refutation of the *Kashshāf* and other Muʿtazilite works. The author's habit of dividing his matter into heads renders it tedious reading. The use made of it by B. would seem inconsiderable, at least in

1) There is in the Khedivial Library a work dealing with this subject called الاتحاف بتمييز ما تبع فيه البيضاوى صاحب الكشاف. The subject is alluded to by the biographer of Ibn Arabi, in the introduction to the F. M.

this sūra. A more recent commentary by El-Khatīb El-Sharbīnī (ob. 977) called السراج المنير, which has been both printed and lithographed, treats B.'s commentary much as B. treated the *Kashshāf*.

It is to be observed that the interpretations given by B. are not ordinarily, if ever, original [1], but are traceable to earlier commentators on the Qur'an, commencing with 'the Interpreter of the Qur'ān' Abdallah B. ʿAbbās. A list of these commentators is given by Sprenger in his Life of Mohammed (vol. III, pp. cxiii—cxviii). To find out the names of the scholars supposed to be responsible for particular opinions it is necessary to refer to the commentary of El-Farrā El-Baghawī (ob. 516, called معالم التنزيل; lithographed, but with countless miswritings, Bombay 1295; Sprenger's date 1269 seems truer). B. must have been aware of the existence of this work, since he commented on the مصابيح of the same author, but does not seem to have used it. [2]

C. Manuals of the Mohammedan sciences.

a. Tradition. The traditions quoted come for the most part under the head called اسباب التنزيل or اسباب النزول, 'occasions of the revelation of certain texts', and so far as they belong to the commentaries have a bad reputation [3]; a certain number are to be found in the lives of the Prophet, كتب السير, of which the oldest is that by Ibn Isḥāq,

1) S. Z. points out that the observation which B. claims as his own on I p. 28 l. 14 (Fleischer) is really F. D.'s.

2) In the abridgment of the معالم التنزيل called لباب التاويل by El-Khāzin, the اسانيد or lists of authorities are omitted.

3) Halabī II. 223 of a tradition: لم يثبت انما هو شيء ذكر في كتب التفسير. Many works bearing the name اسباب النزول are enumerated by H. Kh.

called الامام في السير, published by Wüstenfeld (Göttingen, 1860). There are many other works on this subject of ancient and modern date; the life called انسان العيون في سيرة الامين المامون by Ali B. Burhān el-dīn El-Ḥalabī is a useful compilation; while in English and German the works of Muir and Sprenger still hold the field; indeed no more instructive work than Sprenger's (*das Leben und die Lehre des Muhammad*, 1870) has ever been written on the origins of Mohammedanism. For notices of the Prophet's followers reference has been made to the biographical dictionary of Ibn El-Athir (ob. 630) called اسد الغابة في معرفة الصحابة (5 volumes, Boulak, 1286). Another dictionary on a vast scale called الاصابة by Ibn Ḥajar (IXth century) has been published in the Bibliotheca Indica. — Much connected with the Tradition properly so called has recently been elucidated by the publication of the تدريب of El-Suyūṭi (Cairo, 1307), and the 2nd part of I. Goldziher's *Mohammadanische Studien.* Scholars have now the advantage of studying the most important collections in type or lithograph. Numerous editions have been published of the *Ṣaḥīḥ* of El-Bukhāri (ob. 256) with the very valuable commentary of El-Qasṭalāni (ob. 923), known also as the author of a work on Mohammed called المواهب اللدنية (published at Cairo 1278 with the commentary of El-Zurqani in 8 volumes fol.).[1] The later editions of Qasṭalānī's commentary on Bukhārī have on their margin the Ṣaḥīḥ of Muslim with the commentary of El-Nawāwī; there is also a beautifully

1) B. does not always follow Bukhārī's traditions: e. g. the account given of the verses يا اهل الكتاب تعالوا iii. 57 in the § on تفسير القران (Qastalāni ed. 6, vii. p. 58) is not noticed by him. Had Krehl's edition of the Ṣaḥīḥ been finished we might have had an index, which would be of help in tracing the passages of the Qur'ān elucidated.

printed edition of Muslim bearing the date 1287. Of El-Tirmidhī, Abu Dāwūd, El-Nasā'ī and Ibn Mājah there are Indian lithographs with judiciously excerpted glosses. El-Baiḍāwi himself commented on the مصابيح السنة of El-Baghawī, a convenient summary of authentic tradition, to which therefore reference has frequently been made.

b. Law. El-Baiḍāwi belonged to the school of El-Shāfiʿī, which, like that of Abu Ḥanīfah, possesses a very copious literature, while the schools of Mālik and Aḥmad B. Ḥanbal are less voluminous. Of these schools sketches which, though somewhat fanciful, are brilliant, are to be found in von Kremer's *Culturgeschichte unter den Khalifen.* El-Baiḍāwi himself wrote a manual of Law called الغاية القصوى. Reference has been made in the notes to the منهاج الطالبين of El-Nawāwī (ob. 676), a code of great authority, which has been published with a valuable French translation by van den Berg (Batavia, 1882); the recent Cairene edition with the very copious commentary of El-Khaṭīb El-Sharbīnī called مغنى المحتاج الى معرفة المنهاج is also very useful, while the earlier edition containing the gloss of Maḥallī with supercommentaries is of use only to experts. For the comparison of different systems reference is sometimes made to the work called الميزان الكبرى of El-Shaʿrānī, published together with the somewhat simpler work called رحمة الامة.

c. Principles of Jurisprudence (اصول الفقه). Works on this subject deal with the sources of Law and the Logic to be applied to them. The main treatise was the محصول of Fakhr el-dīn El-Rāzī, of which there are many epitomes, among them El-Baiḍāwī's own manual called منهاج الوصول الى حقيقة الاصول, of which there are several MSS. with valuable commentaries in Oxford. As this treatise is of

great merit it has been frequently quoted in the notes (from the New College MS.). Printed or lithographed books on the Principles of Jurisprudence are the تنقيح الفصول في اختصار المحصول (Malekite) by Shihāb el-dīn El-Qirāfi (ob. 684; Cairo 1306, etc.), the كتاب التحقيق بغاية التحقيق (Hanefite, Lucknow 1876 A. D.), the تنقيح with commentary called توضيح by El-Taftāzāni (ob. 792) published at Kazan; and مسلم الثبوت with commentary (Lucknow 1878 A. D.); to the last reference has occasionally been made.

d. Scholastic Theology, (الكلام), or the philosophical basis of religion. B. as an orthodox Muslim belonged to the school of Abu'l-Ḥaṣan El-'Ashᶜarī. He himself wrote two treatises on this subject; one called طوالع الانوار, of which there are several MS. copies in Oxford, in all of which however the text is imperfectly given; another called المصباح which is rare. No manual ever acquired as great popularity as the مواقف of ᶜAdud el-dīn El-'Ijī (ob. 756) which with the commentary of El-Jurjānī (ob. 816) has often been printed and lithographed; the last two 'stations' treating of 'divinity' were published separately by Soerensen. The Indian lithograph to which reference has ordinarily been made bears the date 1284.

e. Mystical Theology (or *Sufism*). To this El-Baiḍāwī shows not a few leanings, a fact which agrees with what we know of his life. The leading work on this subject is الفتوحات المكية, of Ibn ᶜArabī (ob. 638), described by von Kremer in his *Herrschende Ideen des Islams*. It has been published at Cairo in 8 imperial quartos, and is very tedious reading. An abstract of it by El-Shaᶜrānī called كتاب اليواقيت والجواهر is less trying.

Besides these disciplines three more require to be mentioned;

f. Technicalities of the Qur'ān. These are dealt with by El-Suyūṭī in his interesting work called الاتقان فى علوم القران published in the *Bibliotheca Indica* and also at Cairo. The text of the Qur'ān was to a certain extent officially fixed by the Caliph ʿUthmān; but from the nature of the Arabic writing employed at the time this text admitted of considerable diversity of interpretation, and, as Sprenger says, every possible interpretation of it was advanced by some reader or other. Of ʿUthmān's text five copies (according to the authority cited by Suyūṭi p. 141) were sent to the chief Mohammedan cities, Mecca, Damascus, Baṣra, Cufa, Medina; and the pronunciation of seven readers belonging to these capitals at some time in the second century acquired general recognition for orthodoxy; each of these readers is known by two reporters (راو, plural رواة); their names were:

Nāfiʿ of Medina (ob. 169) recorded by *Qālūn* and *Warsh.*
Ibn Kathīr of Mecca (ob. 120) recorded by *Qunbul* and *El-Bazzī.*
Abu ʿAmr of Baṣra (ob. 154) recorded by *El-Dūrī* and *El-Sūsī.*
Ibn ʿĀmir of Damascus (ob. 118) recorded by *Hishām* and *Ibn Dhakwān.*
ʿĀṣim of Cufa (ob. 127 or 128) recorded by *Abu Bakr B. ʿAyyāsh* and *Ḥafṣ.*
Ḥamza of Cufa (ob. 156) recorded by *Khalaf* and *Khallād.*
El-Kisā'ī of Cufa (ob. 189) recorded by *El-Dāri* and *Abu'l-Ḥārith.*

To these seven Baiḍāwī adds an eighth, *Yaʿqūb* of Baṣra, ob. 205, whose reporters were *Ruwais* and *Rūḥ*, while others speak of *ten* orthodox readers, adding *Abu Jaʿfar Yazīd* of Medina, and *Khalaf B. Hishām* of Cufa, ob. 229. The names of other readers of eminence are given by Suyūṭi p. 171; and to their readings reference is occasi-

onally made by B., more frequently by Zam. Many books containing collections of readings are to be found in the Khedivial Library and elsewhere; Suyūṭī p. 173 mentions a few of them; the most popular is the تيسير of El-Dānī (ob. 444) reduced into verse by El-Shāṭibī. Punctuation or pause (الوقف) is the subject of special treatises, such as the منار الهدى of El-Ishmūnī (published at Cairo).

The readings, which for the most part concern questions of grammar and dialect, depend partly on tradition, and partly on criticism; El-Dānī in the treatise referred to gives the names of the readers through whom each of the seven obtained his information, while in F. D.'s commentary critical grounds are given that may be urged in favour of or against different readings.

g. Grammar. El-Baiḍāwī wrote a treatise on this subject, viz. a commentary on the كافية of Ibn El-Ḥājib. The grammatical statements in the commentary come for the most part directly from Zam., whose grammar called المفصّل is still one of the most popular manuals of the subject, and has been edited several times with great care by J. P. Broch at Christiania (ed. 2. 1879). To this reference has regularly been made in the notes; and, where necessary, to the verbose commentary on it by Ibn Yaʿīsh published for the German Oriental Society by G. Jahn. The *Mufaṣṣal* is an abridgment of the كتاب of Sibawaihi, published in Paris by H. Derenbourg and made by the learned Jesuit Vernier the basis of his excellent grammar; a translation of the original by Dr. G. Jahn is in course of publication.

h. Rhetoric. The most popular work on this subject is the gloss called المطوّل by Saʿd el-dīn El-Taftazānī on the تلخيص المفتاح of Jalāl el-dīn Maḥmūd El-Qazwīnī (ob. 739), which has been lithographed at Lucknow.

The region therefore which is not indeed covered, but occasionally invaded by B.'s commentary on the Qur'an is a very wide one; and the advantage of the study of it is that it leads the student directly into all the best cultivated fields of Mohammedan thought. This is why it has been set as a subject for the Oxford Oriental school, for the needs of which this Chrestomathy is primarily intended.

CHIEF ABBREVIATIONS EMPLOYED.

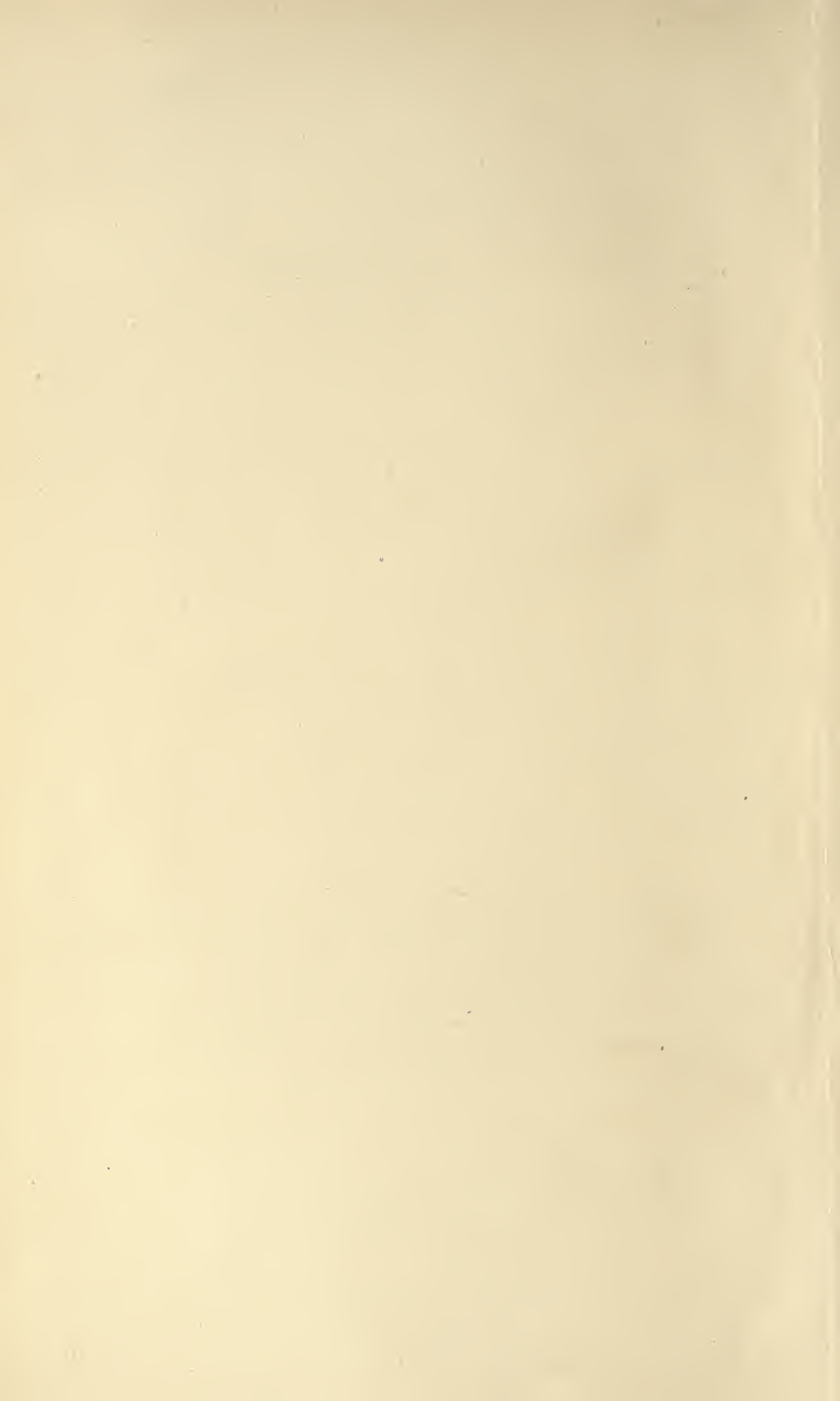
B. = El-Baiḍāwī [1].
F. = El-Farrā El-Baghawī.
F. D. = Fakhr el-din El-Rāzī.
F. M. = The *futūḥāt makkiyyah* of Ibn 'Arabī.
Gl. = Gloss of the Lucknow edition.
Muf. = The *mufaṣṣal* of El-Zamakhsharī.
S. Z. = Shaykh Zādeh's gloss.
Sharb. = El-Khaṭīb El-Sharbīnī.
Shih. = Shihāb el-dīn El-Khafājī's gloss.
Zam. = The *kashshāf* of El-Zamakhsharī.

In the transliteration of Arabic words compound letters (*gh*, *kh*, etc.) are underlined; in proper names the underline and the signs of lengthening etc. are frequently omitted.

In the transliteration of the *article* it is difficult to decide whether to imitate the orthography or the pronunciation; the former has, with some reluctance, been followed.

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1) His full name was *Nāsir el-dīn Abū Sa'īd Abdallah B. Omar El-Baiḍāwi, Qāḍi 'l-Quḍāt.* His death-date is variously given 682, 685 and 691. Baiḍā is is a town in Persia eight parasangs from Shīrāz, where B. was Qāḍī. He died at Tabrīz. Besides the works mentioned in the Preface he also wrote a general history in Persian, of which the portion dealing with China has been published (*Abdallae Beidavaei historia Sinensis persice et latine edita ab Andrea Mullero Greifenhagio* printed at Berlin 1677, and published at Jena 1679). Considering his fame, it is remarkable that the biographers have next to nothing to tell us about him.



SURA III.

SURA OF THE FAMILY OF ʿIMRAN.

Revealed at Medina. Its verses are two hundred in number.

1. *ʾAlif Lām Mīm God — there is no god but He;* the final *m* of the word *mīm* was given the vowel *fatḥa* in the vulgate [1], although it would naturally have had no vowel [2], owing to the vowel of the *hamza* of *ʾllāhu* being transferred to it [3]; which was to show that the *hamza* of *ʾllāhu* is virtually unelided [4] being here elided for the sake of abbreviation [5], and not because it occurs in the middle of a sentence [6]; for the *m* is virtually in pause. The abbreviation is similar to that in the enumeration *wāḥi-dithnān* [7], where the vowel of the *hamza* at the beginning of *ʾithnān* is transferred to the final *d* of *wāḥid*. The *fatḥa* is not due to the 'concurrence of vowelless consonants' [8], for to this there is no objection when the second of those consonants is in pause [9]: for which reason the *m* of *lām* (the second of the introductory letters) has no vowel [10]. — There was another reading [11] *mīmi ʾllāhu*, where the *i* is due to the supposed 'concurrence of vowel-

less consonants'; and Abu Bakr read *mīm* without final vowel, and made what follows a fresh sentence, in which the *hamza* of *ʾllāhu* received its natural vowel.

the living, the sustaining; it is recorded [12] that the Prophet said: The Mightiest name of God [13] is to be found in three Suras; II. 256; III. 1; XX. 110.

2. *He has revealed unto thee the Book;* the Qurʾan, text by text [14].

with truth; with justice [15]; or, with truth in its narratives; or, with arguments that demonstrate that it is from God. The word is in place of a circumstantial phrase [16].

confirming what was before it; the Books that were before it.

and He sent down the Law and the Gospel; in a body to Moses and Jesus respectively. The derivation of these words from *waray* 'to strike a light' and *najala* 'to draw water' giving them the measures *tafʿilatun* and *ʾifʿīlun* [17] respectively is forced, since they are both foreign, as is confirmed by the fact that some read *ʾanjīlun*, which is not an Arabic formation. ʾAbu ʿAmr, Ibn Dhakwān, and El-Kisāʾī read *el-taurātu* with *ʾimāla* throughout the Qurʾan [18]. Ḥamza and Nāfiʿ gave it the intermediate pronunciation [19]; except Qālūn [20], who pronounced it with *fatḥa* like the rest of the readers.

beforehand; before he revealed the Qurʾan.

a guidance to mankind; mankind generally, if we suppose ourselves bound by the code of our predecessors [21]; otherwise the Jews and Christians are meant.

and He revealed the Criterion; meaning the Divine Books generally [22]; since they distinguish between true and false [23]. He mentions this after mentioning the three books, in order to include others besides the three; as much as to say 'and He sent down all the means whereby the true is

distinguished from the false.' Or he may mean the Psalms [24]; or, the Qur'an; thus mentioning the Qur'an again, under an epithet, to exalt and magnify it, and to show its superiority over the others, in as much as it resembles them in being a revelation sent down, but is distinguished from them as being a miracle [25], whereby the speaker of truth is distinguished from the speaker of falsehood. Or, he may mean the miracles [26].

3. *Verily those who disbelieve the signs of God;* such as the Books which He sends down, and others.

for them is a terrible punishment; on account of their unbelief.

and God is mighty; victorious; He cannot be prevented from punishing.

lord of vengeance; such as no avenger can wreak [27]. *Niqmatun* is the punishment of the sinner, from which comes the verb *naqama* or *naqima* [28]. The passage is a menace introduced after the affirmation of the unity and the allusion to the basis of Mohammed's prophetic claim, in order to magnify the matter and to warn mankind against neglecting it.

4. *Verily nothing is concealed from God in earth or in heaven;* i. e. Nothing which comes to pass in the world, be it universal or particular [29], faith or unbelief. He expresses this by the terms heaven and earth, becauses the senses cannot go beyond them; and he mentions the earth first, in order to ascend from lower to higher, and because what is intended to be mentioned is what is committed on earth. The verse is, as it were, a proof that He is alive; whereas the following

He it is who forms you in the wombs as He will; — i. e. out of the different forms — is, as it were, a proof [30]

of His quality of sustainer, and is like an argument that He is wise, based upon the perfection of His work in creating and forming the embryo [31]. Others read *taṣawwarakum* 'formed you for Himself and for His worship.'

there is no God but He; since none except Him knows what He knows or can do what He does.

the Mighty, the Wise; indication of the perfection of His power and the absoluteness of His wisdom [32]. — It has been said that this passage is an argument against those who say Jesus is Lord; for when the envoys from Najrān argued with the Prophet on this matter, the Sura was revealed as far as past the 80th verse, to confirm the arguments which he used against them and his answers to their quibbles [33].

5. *He it is who sent down unto thee the Book wherein are elaborate verses;* elaborately expressed in that they are preserved from ambiguity and obscurity.

they are the mother of the Book; its foundation, to which other texts are referred. Analogy would suggest *ʾummahātu* in the plural; the singular implies that *hunna* is to be interpreted 'each one of them', or that all these verses count as one verse.

and others equivocal; ambiguous, whose drift is not clear, owing to their generality [34], or to their contradicting some clear text, except by examination and study, in order that the excellence of the learned may be displayed over them, and that their zeal may be increased for their study and for the acquisition of the sciences on which the evolution of their meaning is based, and that they may rise to the highest ranks by employing their talents in educing their meaning and harmonizing them with the elaborate texts. As for the expression (XI. 1) 'a book of which the

texts are elaborate' the meaning is that they are preserved from false notions and improper phrases; while the expression (XXXIX. 24) 'an equivocal book' means that it is uniform throughout in correctness of idea and beauty of language. *ʾuk̲h̲aru* is plural of *ʾuk̲h̲ray* and is diptote as being 1) an adjective, 2) altered from *elʾuk̲h̲ray*; and this latter fact does not render it necessarily definite; since the expression 'altered' means that whereas by analogy it should have the article, it is without it; not, that it means the same as the form with the article. Or, it may be altered from *ʾāk̲h̲aru min* [35].

and as for those in whose hearts is apostasy; rejection of the truth, like the schismatics.

they follow those that are equivocal; and adhere to their letter, or to a false interpretation of them.

seeking to apostatize; seeking to draw men away from their religion by suggesting doubts and difficulties, and making the equivocal texts contradict the elaborate.

and seeking to explain it; seeking to explain it to mean what they want. Now it is possible that the cause of their following the equivocal texts may be both these desires together, or each of them alternately; now the first corresponds with the case of the hardened opponent, while the latter suits the fool.

and none knows its explanation; the explanation according to which it is to be taken.

except God and those who are firm in knowledge; those who are steadfast in it and have possession of it. Those who stop at *ʾillā ʾllāhu* explain the equivocal part as referring to what God has reserved for His own knowledge, e. g. the duration of the world, and the time of the arrival of the Hour [36], and the properties of the numbers, such as

the number of the warders of Hell [37], or as referring to those texts of which the letter is shown by decisive arguments not to be the meaning, while there is no other indication of what their meaning is [38].

they say We believe therein; a fresh sentence explaining the conduct of those who are firm; or else a *ḥāl* depending on the word *rāsik͟hūna*; or else predicate, if you make *el-rāsik͟hūna* subject.

all is from our Lord; both the elaborate and the equivocal are from Him.

yet there reflect not save those that are possessed of intellects; tribute of praise to the fine intellect and careful study of the firm, and indication of the apparatus with which they provide themselves in order to be guided to its interpretation; viz. the abstraction of the intellect from the clouds of sense. The connexion of this verse with what precedes lies in the fact that it deals with the information of the spirit and its decoration while the former deals with the formation and decoration of the body — or else in the fact that it is an answer to the Christians, when they take hold of such phrases as 'His word which he cast into Mary and a spirit from Him' (IV. 169), just as the former passage is an answer to their assertion 'he has no father but God, consequently it is clear that God must be his father', by showing that God can form the embryos as He will, and therefore can form them with or without the father's seed, and by showing that God formed him in the womb, and the former is not father to the formed.

6. *Our Lord do not divert our hearts;* part of the speech of the 'firm'; according to others a fresh sentence [39]. The meaning is: Do not divert our hearts from the path of truth to follow the equivocal texts according to interpre-

tations which do not please thee. The Prophet[40] said: The heart of man is between two of the fingers of the Merciful; if He will, He establishes him in the truth, and if He will, He diverts him from it. Others[41] make the meaning: Do not try us with afflictions wherein our hearts will go astray.

after that thou hast guided us; to the truth; or, to belief in both portions. *baʿda* is in the accusative of the vessel[42], and *ʾidh* virtually in the genitive after it[43]; others say *ʾidh* stands for *ʾan*[44].

and give us kindness from with thee; which shall bring us near thee, and which we shall possess with thee[45]; or else help towards abiding in the truth; or, forgiveness of sins.

verily thou art the giver; of all requests[46]. Here is evidence that guidance and misdirection come from God, and that He does a favour when He does good to His servants and that nothing is obligatory upon Him[47].

7. *Our Lord, verily thou shalt gather mankind for a day;* for the reckoning of a day; or, for the recompense of a day.

wherein is no doubt; no doubt of its occurrence, or of the gathering and the recompense taking place thereon. They call attention by their words to the fact that their chief aim in their two prayers is what concerns the future world, for that future world is the aim and the result.

verily God will not break the appointment; for His divinity contradicts such a notion[48]. And in order to call attention to this, and to magnify that which is promised, there is a change of person[49]. The Waʿîdites used this verse as evidence of their doctrine[50]; the answer given them is that the menace to the evildoers is conditional on their not being forgiven, as is shown by special proofs, just as it is conditional on non-repentance, as we are all agreed.

8. *Verily those that disbelieve;* this may refer to the un-

believers generally; others say to the envoys from Najrān, or the Jews, or the polytheist Arabs.

there shall not avail them their goods nor their children instead of God at all; i. e. instead of His mercy; or, instead of obedience to Him; giving *min* the sense of 'instead of' [51]. Or, against His punishment [52].

and those are the food of the fire; i. e. what is to be burnt therein. Others read *wuqūdu* meaning 'fit to be burned in it'.

9. *Like the fashion of the people of Pharaoh;* connected with the previous words, meaning 'it shall not avail them, just as it did not avail those'; or, 'it shall be kindled upon them, as it shall be kindled upon those'; or, a new clause, virtually in the nominative [53], of which the full force is 'their fashion is like the fashion of the others in respect of unbelief and punishment'; *daʾbun* is the infinitive of *daʾaba*, meaning 'to take trouble in work', whence it was transferred to the sense of 'business' [54].

and those that were before them; connected by the conjunction with 'people of Pharaoh'; or, some say, a fresh sentence.

they belied our signs, and God took them for their sins; either a *ḥāl* in which *qad* is suppressed [55]; or, a fresh sentence, to explain their character; or, predicate, if you make 'those that were before' subject.

and God is a severe punisher; showing the terrible nature of the punishment, and offering an additional menace to the unbelievers.

10. *Say to them that disbelieve Ye shall be overcome and gathered into Hell;* i. e. tell the polytheists of Mecca: Ye shall be conquered, on the day of Badr [56]. Others say: Tell the Jews; for the Prophet assembled them after Badr

in the street of the Banu Qainuqā [57], where he warned them that the same would befall them as had befallen the Quraish; and they said: 'Be not deceived because thou hast overcome tiros, who have no knowledge of war; if thou fight with us, thou shalt know that we are men'. Then this text was revealed [58]. And God ratified his promise by the slaughter of the Banu Quraiẓah [59], and the exile of the Banu Naḍīr [60], and the taking of Khaibar [61], and the imposition of the tribute on the rest. And this is one of the evidences of Mohammed's mission [62]. Ḥamza and El-Kisā'ī read 'they shall be conquered and gathered', making God command Mohammed to deliver to them the menace to them in the same words in which it was delivered to Mohammed.

and a bad bed it is; the end of the menace to them; or else a fresh sentence. The complete expression would be 'a bad bed is Hell' or 'is what they have made for themselves' [63].

11. *There has been a sign to you in two parties;* addressed to the Quraish, or, the Jews, or, the Believers.

that met together; on the day of Badr.

a party that fought in God's way, and another unbelieving who thought them twice their size; the Unbelievers thought the Believers twice the number of the Unbelievers, the numbers of the latter being nearly 1000; or, twice the number of the Muslims, who were somewhat over 310; this was after God had made the latter look less in the eyes of the former [64], so that they were encouraged to attack them; but when they encountered them, the latter were multiplied in the eyes of the Unbelievers, so that they conquered, God thus reinforcing the Believers. — Or, the Believers thought the Unbelievers twice

the number of the Believers, when they were really three times their number, so that they faced them, and felt confident of the succour which God had promised them in the words 'if a hundred of you be patient, they shall conquer two hundred' (VIII. 67); and this is supported by the reading of Nāfiᶜ and Yaᶜqūb 'whom ye thought'.[65] There are also two other readings: 'they or ye were made to see them', meaning God made them (or you) see that by His power[66]. Some read *fi'atin* (a party) in the genitive as permutative of *fi'ataini* (two parties), others *fi'atan* as specializing accusative[67]; or as a circumstantial phrase referring to the subject of 'met together'[68].

with the sight of the eye; with clear face-to-face vision.

and God supports with his succour whom He wishes; to aid, just as He supported the soldiers at Badr.

Verily therein; in the diminution and multiplication of their numbers; or, in the fact that a small number without equipment overcame a large number of well-armed men. The designation of it as 'sign' as well[69] will allow either of these interpretations, as well as a third viz. the event falling out according to the Apostle's prophecy.

there is indeed a warning to those that have eyes; an admonition to those who are possessed of intelligence; others say, to those who saw them.

12. *There has been beautified for men the love of lusts;* i. e. of the objects of desire which he calls *lusts* for rhetorical effect, and to indicate that they are so sunk in the love of them that they love the lust after them; as in XXXVIII. 31 'I love the love of good'. The beautifier is God in as much as he creates the acts and the motives; and perhaps He beautifies them in order to try men, or that they may be a means of obtaining happiness in the

next world, if carried out in a way which pleases God, or because that love is one of the causes of the maintenance of life and of the species. Others say the beautifier is Satan,[70] because the verse implies disapproval. El-Jubbāʾī made a distinction between the licit and the illicit[71].

such as women children talents of full weight of gold and silver fine horses and cattle and land; illustrations of the 'lusts'. *qinṭārun* means a large sum of money, some say 100,000 dīnārs[72]; others an ox-hide-full.[73] It is a question whether the form is *fiᶜlālun* from *qanṭara*, or *finᶜālun* from *qaṭara*[74]. *muqanṭaratun* is derived from it and added for the sake of strengthening like *badratun mubaddaratun* for 'a complete *badratun*'[75]. *musawwamatun* means 'marked' from *saumatun* 'a mark'; or 'well-fed' from *ʾasāma* or *sawwama* 'to feed cattle'; or 'of strong build'. Cattle (*ʾanᶜāmun*) includes camels, oxen, and sheep.

that is the provision of the present existence; 'that' the things mentioned.

but with God is the best return; the words are an exhortation to commute empty and perishing lusts for the real and eternal pleasures that are with Him.

13. *Say: Shall I tell you of something better than that?* confirmation of the fact that God's recompense is better than the pleasures of the world.

for them that fear there are with their Lord gardens beneath which rivers flow, to abide for ever therein; a fresh sentence to illustrate the thing that is better. Or the 'for' of 'for them' may depend on 'better', so that 'gardens' in the nominative will imply the omission of the nominal-subject 'it *is*'. This latter view is supported by the reading *jannātin* (gardens) in the genitive, as a permutative of 'something better'.

and wives that are cleansed; from female pollution.

and good will from God; ʿĀṣim according to the record of Abu Bakr read *ruḍwānun* for *riḍwānun* (good will) throughout the Qurʾan except the second time the word is used in Sura V (V. 18). These are optional forms. [76]

and God has an eye to His servants; over their deeds, to reward the well-doer, and punish the ill-doer. Or, over the character of those who fear, and for this reason has prepared 'gardens' for them. And he calls attention in this verse to God's favours, of which the lowest is the provision of this world, and the highest the good will of God; as he says (IX. 73) 'and good will from God is greater'; and the Garden with its delights is intermediate.

14. (*Those*) *who say: our Lord, verily we believe, so forgive us our sins and keep from us the punishment of Hell;* epithet of 'those that fear', or of 'the servants', or accusative of praise [77] or nominative of praise. Their basing their request on the mere fact of their faith shows that faith is sufficient to merit forgiveness, or to prepare oneself for it [78].

15. *Who are patient, and who speak the truth and who obey and who spend their goods, and who ask forgiveness in the mornings;* an inclusive account of the stages through which the religious man passes, excellently arranged. [79] His dealings with God are either *acts of conciliation*, or *requests:* the former are either in the soul, and consist in keeping it from vice, and attaching it to virtue — these are included in 'patience'; or in the body, being either verbal (speaking the truth), or practical (obedience), or having to do with wordly goods (spending money in right ways); their *requests* are represented by the prayer for forgiveness; since forgiveness is the greatest of the things they

ask, or rather includes them all. — The insertion of *and* before each member is to show that each of these acts is independent, and that they are perfect in it [80]; or else is due to the fact that the persons described are not in all cases the same; and *the mornings* are particularized because prayer then is more likely to be answered, worship being then more troublesome, and the soul purer [81], and the mind more collected, especially in the case of the 'vigilant', who, it is said, used to pray until morning and then ask forgiveness and invoke blessings [82].

16. *God is witness that there is no God but He;* He proves His unity by establishing the evidences which indicate it, and by revealing the texts that declare it.

and the Angels; by confessing it.

and those that are possessed of knowledge; by faith therein, and by arguing it out. He compares these acts to the evidence of a witness, because by them the fact is made clear and evident.

abiding by justice; causing justice to be established, in His distribution (of goods) and His judgments. *qāʾiman* (abiding) is in the accusative as being a circumstantial phrase of 'God' in the words 'God is witness'; and it is permissible to give the word 'God' a circumstantial phrase which does not apply to the other words connected with it, while you could not say 'Zaid and ʿAmr came to me riding' (singular, applying to Zaid only), because in the present case there can be no confusion, just as there is none in Sura XXI. 72 [83]. — Or, *qāʾiman* may be dependent upon 'He', governed either by a verb implied in the sentence, e. g. '*He stands alone*, abiding', or '*I know Him*, abiding', as being a confirmatory circumstantial phrase [84]. — Or, it may be the accusative of praise [85]; or an adjective

agreeing with *ʾilāha* (God) the accusative after the negative [86]; but this is improbable, owing to the intervention of words between them [87]. If regarded either as an epithet of *ʾilāha*, or as a circumstantial phrase depending upon *huwa* (He), it becomes part of the proposition to which witness is borne. — Others read *ʾlqāʾimu* (He who abides) either as permutative of *huwa* (He), or as the predicate of an understood subject.

there is no God but He; repeated for the sake of emphasis, and to make us more careful to know [88] the proof of the unity and acknowledge it when the evidence thereof is established; and also in order to help the construction of the following words

the mighty, the wise; so that we might know that it is God to whom they apply. 'The mighty' is put first, because the knowledge of His power is prior to the knowledge of His wisdom; and the words are in the nominative as permutative of *huwa*, or as epithet of the subject of *s̲hahida*. In reference to the importance of this text it is recorded [89] that the Prophet said: He that knows this text shall be brought on the day of the Resurrection and God shall say 'This servant of mine has a convenant with me, and none keeps a covenant more faithfully than I: take my servant in to the Garden'. The verse shows the importance of the science of 'the Articles of Religion' [90] and the excellence of its professors.

17. *Verily religion with God is Islām;* fresh sentence, confirmatory of the last; no religion is acceptable with God save Islām, which consists in acknowledging the unity and embracing the code which Mohammed brought. El-Kisāʾɪ read *ʾanna* ('that' for 'verily'), making the sentence a permutative of *ʾannahu* (that there is) above; if

Islām be explained to mean 'faith' or what is implied by faith, the permutative will be coextensive[91]; but if it be explained 'the Islamic code', then it will be comprehensive[92]. — Others read *ʾinnahu* (verily there is) and *ʾanna* (that *religion*), making the latter sentence 'that religion before God is Islām' the object of the verb 'witnesses', all between being parenthetical; or else giving *s̲hahida* (witness) the construction of *qāla* (says) with the first[93], that of *ᶜalima* (knows) with the second sentence, since *s̲hahida* has both these meanings.

and those to whom the Book was given did not differ; those, i. e. Jews and Christians, or the possessors of the previous books, 'did not differ' i. e. concerning the Islamic religion, some saying it was the truth, others that it concerned the Arabs only, others absolutely rejecting it; or else concerning the doctrine of the unity, since the Christians believe in three Persons, and the Jews say Ezra is the son of God[94]. Others say the people who differed were the followers of Moses, who disputed after his death[95]; others make them the Christians, who differed concerning the nature of Jesus.

save after that knowledge had come to them; after they had learnt the truth of the matter, or become possessed of the means of knowing it, by texts and arguments.

out of jealousy of each other; envy of each other and desire for the supremacy, not because of any doubt or obscurity in the thing itself.

and for him that disbelieves the texts of God, verily God is quick at reckoning; a warning to such of them as disbelieve.

18. *So if they wrangle with thee;* on the subject of religion, and contend with thee after thou hast established the evidences.

say: I have resigned my face to God; I have given over my whole soul and all my person to Him: I give none other a share therein. This is the right religion whereof the evidences were established and to which the texts and the apostles summoned. 'Face' is used to express 'self', because the face is the most honourable of the external members of the body, and the theatre of the faculties and senses.

and who so follows me; connected by the conjunction with 'I'; an allowable construction [96] owing to the intervention of the word *wajhī*; or else comitative accusative [97].

19. *And say to them to whom the Book was given and to the illiterate;* i. e. who have no book, such as the Arabian Polytheists.

have ye resigned? as I did, when the evidence was made clear to you. — Or, are ye still unbelievers? A similar passage is V. 93 'and will ye stop'? [98] The words contain a reproach to them for their folly or opposition.

Then if they resign, they are guided; i. e. they have benefited their souls by withdrawing them from error.

and if they turn back, then thou hast only to preach; i. e. they will do thee no harm, since thou hast nought to do save to deliver thy message, and thou wilt have delivered it.

and God is watchful over His servants; a promise and a threat.

20. *Verily those that disbelieve the texts of God and kill the prophets without justice and slay those among men who enjoin the right, announce to them a terrible punishment;* 'those' are the people of the Book of his time; their ancestors had killed the Prophets and their followers, and they approved thereof and attempted to kill the Prophet and the Believers; only God protected them. A similar

passage occurs in the preceding sūra. Ḥamza read *wayuqātilūna* (and fight with). Sībawaihi forbids the introduction of *fa* before the predicate of *ʾinna*, as before that of *laita* and *laᶜalla;* hence some make the predicate what follows

21. *They are those whose works are lost in this world and in the next;* making the sentence like 'Zaid — now mark — is a just man'. The difference however between *ʾinna* and those other particles is that *ʾinna* does not alter the import of the nominal sentence, whereas they do alter it [99].

and they have no helpers; to avert punishment from them.

22. *Hast thou not looked at those to whom a portion of the Book has been brought?* i. e. the Law, or the heavenly books generally. The *min* may be either partitive or specifying. The omission of the article with 'a portion' may be either honorific or contemptuous [100].

They are called to the Book of God to judge between them; the person who 'calls' them is Mohammed, and 'the Book of God' the Qurʾān; or the Tōrah, according to the tradition [101] that he entered their *Beth-hammidrash*, where Nuᶜaim B. ᶜAmr and El-Ḥārith B. Zaid said to him: 'Of what religion art thou?' He answered: 'Of the religion of Abraham'. They said to him: 'But Abraham was a Jew'. He said: 'Bring me the Tōrah, for it shall judge between us'. This they refused to do. Then this verse was revealed. Others say, it was revealed at the stoning [102]. — Others read: *liyuḥkama* (that judgment be made) with the passive pointing, in which case the reference will be to their mutual disputes [103]. The verse gives proof that oral evidences may be used as arguments on the principles of religion [104].

Then a section of them turn back; expression of surprise [105] at their turning back, when they know that it is their duty to return to it.

being such as swerve aside; persons whose habit is to turn aside. The sentence is a circumstantial phrase depending on 'a section', which is only permitted because that word is specialised by the epithet 'of them' [106].

23. *That;* their turning back, or their swerving aside.

is because they said: The fire shall not touch us save for certain days; because of their making light of the nature of the punishment, in accordance with this delusive belief and vain desire.

and they were deceived in their religion by that which they were fabricating; such as the fiction that the fire would not touch them save a few days; or that their fathers, the Prophets, would intercede for them; or that God promised Jocob that he would not punish his children save so far as the fulfilment of His oath required [107].

24. *And how, when we shall have assembled them for a day wherein is no doubt;* figure expressing the greatness of the evil which shall encompass them and refuting their assertion 'the fire shall not touch us save a few days'. It is recorded that the first standard of the Infidels that shall be raised on the day of Judgment is the standard of the Jews [108]; then God shall upbraid them in the presence of the witnesses and then order them to Hell.

and every soul shall be paid what it wrought; the recompense of what it wrought. This verse shows that service done is not lost; and the Believer will not be kept for ever in Hell, since the payment for his faith and his works cannot be given him in Hell nor before he enters it; consequently it must be given him after he is released from it [109].

and they shall not be wronged; the pronoun refers to 'every soul', in accordance with the sense, since these words mean 'every man'.

25. *Say: O God!* The *m* in *illāhumma* (O God!) is a substitute for the interjection *yā*, and for this reason the two are never found together [110]. This is one of the peculiarities of the name of God, as is the employment of *yā* with it while it has the article with fixing of its *hamza* and the prefixing to it of the *t* of adjuration [111]. Others [112] say, the original expression meant: 'O God, bring us what is good'; then the *yā*, the affixes depending on the verb, and its *hamza* were dropped.

owner of the sovereignty; who controllest whatever can be controlled, like its owner. A second invocation [113] according to Sībawaihi in whose opinion the *m* of *illāhumma* prohibits its being regarded as an epithet.

thou givest the sovereignty to whom thou wilt and withdrawest the sovereignty from whom thou wilt; thou givest thereof such portion as thou wilt to them, and likewise doest take it back. *Sovereignty* in the first case is universal, in the two last a portion of the first. Others say *mulk* means 'the prophetic office' [114], and the withdrawal of it its transference from one nation to another [115].

and thou magnifiest whom thou wilt, and humblest whom thou wilt; in this world, or in the next, or in both, by giving victory and defeat, assistance and desertion.

in thy hand is good, verily thou hast power over everything; he mentions good only, since that is decreed essentially, whereas evil is only decreed *per accidens* [116], as there is no particular evil which does not contain some universal good. — Or in order to maintain due reverence in his address to the Deity [117]; or because the subject which gave rise to this discourse was good [118]; since it is recorded [119] that, when the Prophet marked out the Ditch [120], assigning forty cubits to each party of ten, and they began to dig,

and a tremendous rock was found there on which the pickaxe had no effect, and they sent Salmān [121] to the Prophet to tell him about it, then the Prophet came and took the pickaxe from him, and struck the rock a blow that split it, and a flash came forth therefrom which lighted up the space between the two Laʾba's [122] of Medina, like a lamp in the middle of a dark room. The Prophet cried: *Allah akbar*, which the Muslims repeated after him; then he said: 'The palaces of Ḥīra [123] shine out before me by this light like dogs' teeth'. Then he struck a second blow, and said: 'The red palaces of the land of Greece shine out before me'. Then he struck a third blow and said: 'The palaces of Ṣanʿā [124] shine out before me; and Gabriel has told me that my people shall conquer them all; receive ye the glad tidings.' Then said the Hypocrites: 'Are ye not amazed how he entices you and promises you false, telling you that he sees from Yathrib [125] the palaces of Ḥīra, and that they are to be taken by you, while you are digging a trench in fear?' Then the verse was revealed. — However he indicates that evil also is in His hand, by the addition: 'Thou hast power over everything'.

26. *Thou plungest night into day and day into night, and extractest living from dead and dead from living, and feedest whom thou wilt, without reckoning;* he subjoins a demonstration of His power to alternate night and day, death and life, and of the extent of His goodness, in order to show that one who is able to do this is also able to alternate humility and greatness, and to give sovereignty and withdraw it. The verb *walaja* means 'to enter a narrow place'; so that 'plunging' (squeezing) 'night into day' means introducing one into the other alternately or gradually [126]; while the extraction of living from dead and *vice versa*

means the production of animals out of matter, and their destruction; or else the production of the animal from the seed, and the seed from the animal. — Others make it the production of the Believer out of the Unbeliever and the Unbeliever out of the Believer. — Ibn Kathīr, Ibn ʿĀmir Abū ʿAmr, and Abū Bakr read *mayta* (dead) in the shortened form.

27. *Let not the Believers take to themselves the Unbelievers as friends;* they are forbidden to befriend them in virtue of any relationship or friendship etc., dating from the days of Ignorance, in order that their loves and hates may be all in God; or to ask their aid in forays or other religious affairs [127].

in preference to the Believers; indicating that the latter have the better claim to alliance, and that alliance with them renders alliance with the Unbelievers unnecessary.

and who so does this; i. e. takes them for friends.

is not in respect of God in anything; in respect of alliance with God stands in no relation worthy to be called alliance. For alliance with two opponents canot have place in the same person. A poet says [128]:

> 'Thou lovest my enemy and pretendest that I am thy friend; folly is not far from thee'.

unless ye fear from them a fear; unless ye fear from them what it is necessary to beware of; or *tuqātan* may be infinitive [129]; while *min* is employed to help the government of the verb, which has here the sense of *ḥadhira* or *khāfa* [130]. Yaʿqūb [131] read *taqiyyatan.* He forbids alliance with them, either ostensible, or real, at all times, except time of danger, when ostensible alliance is permitted, just as Jesus said: 'Be in the middle, but walk on one side' [132].

and God bids you beware of Himself, and to Him is the reversion; so do not expose yourselves to His wrath by breaking His commandments and allying yourselves with His enemies. A powerful menace, showing the extreme wickedness of the thing forbidden. And he mentions *Himself* to let us know that the thing against which we are warned is a punishment to issue from Himself, in preference to which the danger threatened by the Unbelievers should not be considered.

Say: If ye hide what is in your breasts, or reveal it, God knows it; i. e. He knows your innermost intentions such as alliance with the Unbelievers and all else, whether you hide them or reveal them.

and He knows what is in the heavens and what is on the earth; so that He knows your secrets and what you manifest.

and God is powerful over everything; so that He is able to punish you if you do not refrain from what is forbidden you. The verse is an expansion of the words: 'God bids you beware of Himself', as though he had said 'He bids you beware of Himself, because that self has as one of its attributes essential knowledge, which comprehends all knowable things, and essential power, including all possible things; venture not therefore to offend Him, since there is no offence which He does not know, and is not able to punish'.

28. *The day whereon each soul shall find any good she did set before her, and any evil that she did, she shall wish there were between her and it a wide space; yauma* (day) is in the accusative of time after *tawaddu*, i. e. 'each soul on the day whereon she finds the records (or the rewards) of her good and bad actions set before her, shall wish there were between her and that day with its terror a wide space', [133] or after a

verb to be supplied like 'mention' [134]; in which case *tawaddu* will be a *ḥāl* depending on the pronoun in the second *ʿamilat*, [135] or else the predicate of *mā ʿamilat*, the force of 'shall find' being restricted to 'any good she did'; *mā* cannot be conditional, since *tawaddu* is in the indicative [136]. — Others read *waddat*, in which case *mā* may be conditional; however the predicative construction [137] gives a more forcible sense, as being the narration of an actual event [138], and corresponds better with the vulgate text.

and God bids you beware of Himself; repeated for emphasis and to impress it on the memory.

and God is kindly to His servants; indication that God forbids them and warns them only out of mercy towards them and care for their welfare; or that He is capable both of forgiving and punishing, so that His mercy may be hoped for and His vengeance feared.

29. *Say: If ye love God, then follow me;* 'love' means the inclination of the soul towards anything, owing to some perfection perceived in it, great enough to incite the soul to a course which will bring it near to that thing [139]. And when a man knows that true perfection is in God only, and that anything in his soul or elsewhere which he regards as perfection is from God, in God and returning to God [140], this necessitates the desire to obey Him, and the desire to do what will bring him near. For this reason 'love' has been interpreted 'desire to obey' [141], and has been made [142] a ground for following the Prophet in worshipping God, and for eagerness to obey Him.

God will love you and forgive you your sins; apodosis to the imperative 'follow me', i. e. God will be satisfied with you and lift the veil from your hearts, by passing over your inadvertencies, and will bring you near to His glorious

might, and restore you to the neighbourhood of His holiness. This he expresses by the word 'love' by way of metaphor or analogy.

and God is forgiving, merciful; to those who have endeared themselves to Him by obeying Him and following the Prophet. — It is recorded that this text was revealed when the Jews said: 'We are the children of God and His beloved'; by others, that it was revealed in reference to the envoys of Najrān, when they said: 'We worship Christ only out of love to God'; others say, in reference to certain contemporaries of the Prophet, who asserted that they loved God and were ordered to confirm their profession by their practice.

Say: Obey God and the Apostle and if ye [or *they*] *turn aside, verily God does not love the Unbelievers;* is not satisfied with them and does not commend them. He does not say 'does not love *them*' for the sake of generalization [143], and in order to show that 'turning aside' is unbelief, and from this aspect forfeits God's love; and that His love is the peculiar possession of the Believers.

30. *Verily God chose Adam and Noah and the family of Abraham and the family of ʿImrān out of the worlds;* i. e. to be his Apostles and to possess certain spiritual and corporeal [144] privileges. Hence they were able to do things which were impossible for all besides them. After enjoining obedience to the Apostles and showing that such obedience attracts the love of God, he proceeds to enumerate their exploits, in order to encourage the hearer to obey. Some have used this text to prove that the Prophets are superior to the Angels. [145] By the family of Abraham are meant Ishmael, Isaac and their children, into the number of whom the Prophet Mohammed enters. The family of ʿImrān are Moses and

Aaron, sons of ᶜImrān B. Yaṣhur, B. Kāhath, B. Lāwī, B. Jacob [146]; or Jesus and his mother Maryam, daughter of ᶜImrān B. Matthān, B. El-ᶜāzār, B. Abīhūd, B. Zarbābel, B. Salyān, B. Yūḥannā, B. Ushia, B. Amūn, B. Manashkan, B. Ḥāzqa, B. Āhāz, B. Yūthām, B. ᶜŪzīyā, B. Yūrām, B. Sāfaṭ, B. Ishā, B. Rājᶜīm, B. Sulaimān, B. Dāwūd, B. Īshai, B. ᶜŪbid, B. Salmān, B. Bāᶜaz, B. Naḥshūn, B. ᶜAmyād, B. Rām, B. Ḥaṣrūm, B. Fāriṣ, B. Yahūdhā, B. Jacob [147]. Between the two ᶜImrān's there were 1800 years.

descendants one from another; ḥāl or permutative of the word 'family', which occurs twice; or, of 'the two families' and Noah; meaning that the two were one stock, the former branching out from the latter. Others make the words 'one from another' refer to religion. [148] — *d̲h̲urriyyatun* signifies 'offspring' and may be applied to one or many; it is either of the form *fuᶜliyyatun* from the root *d̲h̲arra*, 'to scatter', or *fuᶜᶜūlatun* from *d̲h̲araᵓa*, 'to create', with substitution of *y* for the *hamza*, transformation of the *w* to *y*, and contraction of the two *y*'s.

and God is one who hears and knows; men's words and deeds, so that He chooses those whose words and deeds are right. — Or, one who heard the words of ᶜImrān's wife, and knew her intention

31. *When ᶜImrān's wife said: Lord I vow to thee what is in my womb;* — in which case *ᵓid̲h̲* will be accusative after 'heard and knew'. Others however make it accusative after a verb 'mention' to be supplied [149]. The woman referred to is Hannah, daughter of Fāqūdhā, grandmother of Jesus. Now ᶜImrān B. Yaṣhur had a daughter Maryam older than Aaron, so that some suppose him to be the person whose wife is meant. But this is refuted by the fact that the guardian of this Maryam was Zacharia, who was a con-

temporary of ᶜImrān B. Matthān, and husband of his daughter ᵓIshāᶜ [150], Yaḥyā and Jesus being sons of sisters on the father's side. — It is recorded [151] that she was old and barren, and while she was under the shade of a tree she saw a bird feeding its young; and then she longed and yearned for a child, and said 'O God, I make this vow to thee; if thou providest me with a child, I will bestow him on the Temple, and he shall be one of its servants'. Then she conceived Maryam, and ᶜImrān died. This form of vow was legal in their time in the case of boys; perhaps she made the vow on the assumption that it would be a male child, or asked for a male child [152].

set free; set at liberty for its service. I will not occupy him with ought else. — Or, given up to worship. The word is accusative as being a *ḥāl.*

and accept from me; what I have vowed.

verily thou art He that hears and knows; my speech and thought.

and when she bore her, she said: My Lord, verily I have born her, a female; 'her' refers to 'what was in her womb' above. The pronoun is feminine because the subject was female; and 'a female' is allowed to be in the accusative of the *ḥāl* after it, since the subject of the pronoun is known from the word 'female' to be female [153]; for the circumstantial phrase and that to which the circumstantial phrase belongs are essentially one [154]. — Or because 'her' is to be interpreted as referring to some feminine word like 'soul' or 'embryo'. — This she says to express her grief and anguish to her Lord, for she had hoped that it would be male, and for this reason vowed to free it.

and God knew best what she bore; knew best about the thing which she had born [155]. Fresh proposition in the

mouth of God, intended to glorify the child, and show that the mother knew nothing of its worth. — Ibn ᶜĀmir, Abu Bakr after ᶜĀṣim and Yaᶜqūb read 'what I have born', making the sentence part of Hannah's speech, consoling herself, meaning: 'perhaps God has some mystery therein, or the female may be better'. — Others [156] read 'what thou hast born', making the words an address from God to her.

and the male is not as the female; interpretation of the words 'and God knew best', meaning that the male she desired was not as the female she got; the article being that of familiarity in both cases — Or the words may be Hannah's, with the sense: 'the male and the female are not indifferent [157] in the matter of my vow'; in which case the articles will be generic.

and I call her Maryam; connected by the conjunction with Hannah's foregoing words, all between being parenthetical. She states this to her Lord only in order to intercede with Him and beg that He will protect and prosper the child, so that her acts may correspond with her name: for '*Maryam*' in their language means 'the worshipper' [158]. The passage proves that the name, the person named and the naming are different things [159].

and verily, I put her and her seed under thy protection from Satan the accursed; the rejected; *rajama* originally means 'to pelt with stones' [160]. It is recorded [161] that the Prophet said: 'not a child is born, but Satan touches it, when it is born, so that it bursts into a cry; except Maryam and her son'. The meaning is that Satan desires to mislead every child that is born in such a way that the child is affected thereby, except Maryam and her son, whom God protected by virtue of this invocation [162].

32. *And her Lord accepted her;* and was satisfied with her in place of the male for the fulfilment of the vow.

with a fair acceptance; meaning [163] a fair way of accepting offerings, with reference to her being substituted for a male child, or her being received shortly after her birth, before she was big enough to be keeper of the Temple. — It is recorded [164] that when Hannah bore her she wrapped her in swaddling clothes and carrying her to the place of worship, set her before the Doctors, saying: 'Take this offering'. The Doctors then strove with one another for her, because she was the daughter of their highpriest and sacrificer; now the family of Matthān were the chiefs and kings of the children of Israel. Then Zacharia said: 'I have the best right to her, since her mother's sister is my wife'. But they refused to listen to anything but the lot; now they were 27 in number. Then they went off to a river and threw in their pens, and the pen of Zacharia floated, whereas the others sank. So he became her guardian. — The word *qabūlan* may be infinitive if we supply something for it to depend on, e. g. '*with something which contained* a fair welcome'; and *taqabbala* may stand for *istaqbala,* like *taqaṣṣay* and *taᶜajjala* for the Xth form of those verbs, meaning 'He welcomed her as soon as she was born with a fair welcome' [165].

and reared her well; metaphorical expression, [166] signifying that she was brought up in a way that would prosper her in all her concerns.

and Zacharia was her guardian; Ḥamza, El-Kisāʾī and ᶜĀsim read *kaffala* and *Zakariyyā* (except ᶜĀsim according to Ibn ᶜAyyāsh), making God agent, and Zacharia object, the whole meaning that God made him guardian to her, and manager of her affairs; the remaining readers read *kafala* and *Zakariyyāʾu.*

whenever Zacharia came unto her to the shrine; the chamber which had been built for her; or, the place of worship; or, the most holy and exalted place therein, called *miḥrābun,* because it was the place where Satan was fought with [167]. We are to suppose that she was placed in the holiest part of the Temple.

he found provision by her; apodosis of *kullamā* (whenever), which is put in the accusative after it. — It is recorded that no one save him went to see her, and that, when he went out, he would lock seven doors upon her; and he used to find by her the fruits of the winter in summer, and *vice versa.*

he said: Maryam, whence hast thou this? this provision, which comes in the wrong season, while the doors are locked upon thee. — This is evidence of the possibility of spontaneous miracles being wrought for the benefit of the saints. The theory that it was Zacharia's miracle is refuted by the fact that he was puzzled by it [168].

She said: This is from God; so be not surprised. It is said that she spoke, when small [169], like Jesus, and never sucked the breast; her nourishment being sent down from Paradise.

verily God provides for whom He will without reckoning; without fixing its amount; or, without its being earned, as a free gift. This may be part of Maryam's speech, or of God's. — It is recorded that Fāṭima brought the Prophet two cakes and a piece of meat, which the Prophet gave back to her, saying: 'Take them, my daughter'; then she uncovered the dish, and, lo, it was full of bread and meat. He said to her: 'Whence hast thou this?' She said: 'It is from God; verily God provides for whom He will, without reckoning.' He said: Praise be to God, who has made thee

like the chief of the women of Israel. Then he gathered ᶜAli and El-Ḥasan and El-Ḥusain and all his household, and they ate their fill, and the food still remained undiminished, so that Fāṭima gave of it to her neighbours.

33. *There Zacharia invoked his Lord;* in that place, or time; since the words *hunā* (here), *t͟hamma* (there), *ḥait͟hu* (where), may all be metaphorically applied to time; signifying, when he saw the miracle performed for Maryam's sake and her rank with God.

saying: My Lord give me from thee good offspring; as thou gavest the old and barren Hannah. It is said that, when he saw the fruits at the wrong reason, he awoke to the possibility of children being born to an old man and a barren woman; so he prayed, saying: 'My Lord, give it me from thee', because it would not be given in the ordinary ways or by the accustomed means.

verily, thou art the hearer of prayer; the answerer of it.

then the angels called to him; i. e. some of the class of the angels; like the expression: 'Zaid rides (the) horses', i. e. certain of them. The one who called him was Gabriel only [170]. Ḥamza and El-Kisāʾī read *fanādāhu* with modification in the masculine.

while he was standing praying in the shrine; standing in prayer. 'Praying' is either an epithet of 'standing', or a second predicate [171], or circumstantial phrase, or a circumstantial phrase depending on the pronoun in *qāʾimun* (standing).

34. *That God announces unto thee Yaḥya;* object of 'called'. — Nāfiᶜ, Ḥamza and Ibn ᶜĀmir read *ʾinna,* 'verily', supplying in thought the word 'saying', or making 'calling' a species of utterance [172]. Ḥamza and El-Kisā'ī read *yabshuruka. Yaḥyā* is a foreign name; if it be regarded as Arabic, then it is diptote as being 1) defined, 2) a verbal form.

who shall confess to a word from God; i. e. Jesus; called 'a word', because he came into existence by God's command [173] without a father, so that he resembled the new creations, who are the world of command [174]. — Or 'confess to God's book', which is called a word, just as a poem of Ḥuwaidirah [175] was called his 'word'.

and shall be a Lord; shall be chief of his people and surpass them. And indeed he was superior to all mankind in that he never had an evil thought.

and continent; shall preserve his soul to the utmost from lusts and enjoyments. It is recorded that in his youth he passed by some lads who asked him to play with them; but he said: 'I was not created for play'. [176]

and a Prophet of the pious; sprung from them; or, one of those who commit neither capital nor minor offences.

35. *He said: My Lord, whence shall there be to me a boy?* regarding it as improbable; or, marvelling and wondering; or, asking *how* it should come about.

when old age has reached me; overtaken me and left its mark on me. He was 99 years old, and his wife 98.

and my wife is barren; from ᶜ*aqara* to cut off; such a woman being 'cut off' [177] from child-bearing.

he said: Like that God does what He will; He does miracles like that deed, viz. the production of children from a decayed old man and a barren old woman; or, 'even so', i. e.: whilst thou and thy wife are old and childless as ye are, God will do what He will in the way of creating children; or, 'like that' and 'God' are predicate and subject, meaning 'God is of this sort', of which 'He does what He will' is an explanation; or, 'like that' is predicate of an omitted subject, meaning 'the matter is so'; of which the words: 'God does what He will' are an explanation.

36. *He said: My Lord, give me a sign;* whereby I shall know of the conception and may welcome it with cheerfulness and gratitude, and which may allay the pain of expectation.

he said: Thy sign is that thou shalt not speak to mankind three days; that thou shalt not be able to speak to them for three days. He refrained from addressing *mankind* during that time, in order to devote it all to making mention of and thanking God, in order to pay his obligation; in other words: 'thy sign is, that thou shalt refrain thy tongue from all but thanksgiving'. Now the best sort of answer is that which is derived from the question. [178]

save by gestures; with the hand, for example, or the head; *ramzun* means properly 'motion', whence *rāmūzun* is applied to the sea. The exception is 'heterogeneous' [179]; some however say it is 'homogeneous', interpreting 'speech' as anything that indicates the thought; — others read: *ramazan*, 'making signs', plural of *rāmizun*, like *k̲h̲adamun* of *k̲h̲ādimun*, or *rumuzan*, plural of *ramūzun*, like *rusulun* of *rasūlun*; making the word a *ḥāl* referring to both 'him' and 'mankind', with the sense 'making signs to each other'; the construction being like that of the verse:

> 'whensoever thou meetest me, both alone, the extremities of thy buttocks shake and tremble'. [180]

and make much mention of thy Lord; in the days when thy tongue is tied; confirming what preceded, and explaining the object of the injunction. The qualification of the command by 'much' shows that the imperative by itself does not imply repetition. [181]

and praise Him in the evenings; from the afternoon until sunset; others say: from the time when the sun becomes red, or sunset, until the first part of the night is past.

and the morning; from the rise of dawn until midday. Some read *ʾabkāri* which would be plural of *bakarun* like *ʾasḥārun* from *saḥarun.*

37. *And when the angels said: Maryam, verily God has chosen thee and purified thee and chosen thee above the women of the worlds;* they addressed her face to face, thereby performing a spontaneous miracle in her honour; those however who deny the doctrine of spontaneous miracles maintain that this was Zacharia's miracle [182], or a sign [183] foreshowing the Prophetic office of Jesus, since it is agreed that God never gave the right of prophecy to a woman [184], owing to the words in XII. 109 'we have sent none before thee but men'. — Others say the angels put it into her thoughts. — The first 'chosen' refers to God's receiving her from her mother whereas no female had been accepted before her, and her being given up to the divine service and her being rendered independent of labour by sustenance from paradise; her 'being purified' refers to purification from female pollution; the second choosing refers to her being guided, and the mission of the angels to her, and her being distinguished by certain privileges, such as parturition without a father, and her being declared innocent of the accusations launched at her by the Jews through the child being made to speak [185] and her and her son being made a sign to the worlds.

38. *O Maryam, obey thy Lord and prostrate thyself and incline with them that incline;* she is enjoined to pray in public [186], and the canons [187] of prayer are mentioned in order to say stress on their accurate observance. — The 'prostration' is put before the 'inclination' [188] either because that was the rule in their law; or to call attention to the fact that the copulative conjunction does not necessarily

imply order [189]; or to couple the word 'incline' with the words 'with those that incline' in order to show that those who do not 'incline' in their prayer do not really pray. [190] — Some say that *qunūtun* signifies 'constant service' as in XXXIX. 12 [191], *sujūdun* 'prayer' as in L. 39, and *rukū'un* 'humility' and resignation.

39. *This is one of the secret histories we reveal it unto thee;* i. e. the histories we have recorded are mysteries which thou knowest only by revelation.

and thou wast not with them when they cast their reeds; their arrows wherewith they drew lots. Some say they cast lots with the pens wherewith they wrote the Law, for luck. The purpose of the verse is to enforce the fact of its being revelation, by ridiculing those who deny this; for the only ways in which events can be known are witnessing them or hearing of them; now that Mohammed had not heard of them was well known, nor did the unbelievers question it; consequently they must have imagined it possible that he had witnessed them; which however no rational being could suppose.

which of them should be Maryam's guardian; depending on a verb omitted [192], but suggested by the word 'cast their reeds', i. e. '*in order to know* which of them' etc.; or, '*saying* [193] which of them shall be Maryam's guardian?'

nor wast thou with them when they wrangled; each desiring to be her guardian.

40. *When the angels said;* permutative of the first 'when the angels said', the intervening words being a digression; or of 'when they wrangled', meaning that the occurrence of the wrangling and the annunciation took place over an extended period, as when you say 'I met him in such-and-such a year' [194].

O Maryam verily God announces unto thee a word from Him whose name is the Messiah ʻĪsā son of Maryam; ʻthe Messiahʼ is his surname, being a title of honour, like *El-ṣiddīq* [195]. Its original form in Hebrew [196] is *mashīḥā*, meaning ʻthe blessedʼ, and *ʻĪsā* is an arabized form of *Īshūʻ* [197]. The derivations of the two words from *masaḥa* ʻto rubʼ because he was anointed with a blessing [198], or with something that cleansed him from sin, or because he *traversed* the earth, not remaining in one place, or because Gabriel caressed him, and of *ʻĪsā* from *ʻayasun* which means white with a shade of red [199] are *tours de force* of no value; and since ʻSon of Maryamʼ is an epithet which distinguishes in the same way as a name distinguishes, it is treated as a name; nor is a multitude of predicates inconsistent with a subject in the singular; for that is a common noun annexed to a genitive [200]. — It is also possible that the meaning may be that that whereby he is to be known and distinguished from others consists in these three; for the name is the badge of the thing named, and that which distinguishes it from all else. — It is also possible that *ʻĪsā* is predicate of an omitted subject [201], and that ʻson of Maryamʼ is an epithet of it [202]. ʻSon of Maryamʼ is said, although she is the person addressed, only to call attention to the fact that he will be born without a father, since children are called after the father, and not the mother, except where the father is not known [203].

eminent in this world and the next; potential ḥāl [204], depending upon ʻa wordʼ, which has epithets attached, although it has not the article [205]; in the masculine according to the sense. The ʻeminenceʼ in this world is the prophetic office, in the next the right of intercession [206].

and one of those who are brought near; unto God. Ac-

cording to some what is intended is the high place he is to have in paradise; or his being raised to heaven, and the society of the angels [207].

and he shall speak to mankind in the cradle and grown up; i. e. in the condition of an infant and in that of a grown man he shall speak to them the language of the prophets without variation [208]. *mahdun* is properly an infinitive, turned into a noun, meaning the bed laid for an infant. It is said that he was taken into heaven when a child, so that the words 'and when he is grown up' mean after his descent [209]. He specifies the different stages of his existence, in order to show that he is destitute of divinity.

and one of the saints; third ḥāl of 'a word'; or ḥāl of the pronoun in 'he shall speak' which refers to it.

42. *She said: my Lord, whence shall I have a child, when no man has touched me;* expression of natural surprise or of abhorrence, or inquiry whether it would be by wedlock or how.

He said: Like that God creates what He will; the speaker is Gabriel or God [210]; in the latter case Gabriel will be narrating to her the words of God.

when He decides a matter He merely says to it Be and it is; to show that just as God is able to create things in stages by causes and with matter, so He is able to create them directly without.

43. *And we shall teach him the writing and wisdom and the Law and the Gospel;* a fresh topic, introduced to ease her mind and to banish fears of censure that may have troubled her when she knew that she should bear without a husband; — or, annexed by the conjunction to 'announce marriage; or to 'eminent'. — The 'writing' means 'the art of writing', or the revealed books generally, of

which two owing to their preeminence are afterwards specialised. Nāfiʿ and ʿĀsim read 'and he shall teach him' in the 3rd person.

and an Apostle to the Children of Israel: that I have brought you a sign from your Lord; rasūlan is in the accusative after a suppressed verb, with the sense of the verb 'to say'; when the full expression will be 'and he shall say And I am sent as a messenger with the news that I have brought you' [211]; or, as being connected by the conjunction with the preceding ḥāls, itself containing the sense 'pronouncing'; in other words, 'and pronouncing that I am come'. — The children of Israel are particularized owing to his mission being peculiarly to them, or to refute those who asserted that he was sent to others [212].

that I will create for you out of the clay like the form of a bird [213]; either accusative as permutative of the preceding 'that', or genitive as permutative of 'a sign', or nominative if we make the construction 'that sign is that I have brought'. — The meaning is 'I will form and fashion [214] for you something like the form of a bird'. Nāfiʿ read *ʾinnī* 'verily I' for 'that I'.

and I will blow upon it; the pronoun refers to the thing 'like'; i. e. I will blow upon that counterfeit.

and it shall become a bird by the will of God; and it shall become alive and flying by God's command. He indicates thereby that it is God, not he, who makes it live. Nāfiʿ read here and in Sura V *ṭāʾirun* for *ṭayrun.*

and I will heal the blind and the leprous; the born blind, or one whose eye is affected [215]. It is recorded that thousands of the sick used to gather to him; those of them who were able, came to him, while to those who were unable Jesus came; and he healed by prayer only.

and I will raise the dead to life by the will of God; he repeats 'by the will of God' in order to refute the fancy of those who maintain his divinity. For raising to life does not belong to the class of human actions [216].

and I will tell you of what ye eat, and what ye store up in your houses; i. e. your most secret affairs concerning which you do not doubt.

verily therein is a sign for you, if ye be believers; if ye be guided to faith. Others are not helped by the miracles. — Or, confessors of the truth, not opponents of it.

44. *And confessing to the Law that was before me;* connected by the conjunction with 'an Apostle', however that be taken; or, accusative after a suppressed verb, indicated by 'I am come to you', i. e. 'and I am come to you confessing'.

and to make lawful for you; to be interpreted by the suppression of such a verb; or, to be referred back to the words 'that I have brought you a sign' [217]; or, connected by the conjunction with the sense of the word 'confessing', as when you say 'I have come to you excusing myselt and to satisfy you' [218].

part of that which was made unlawful for you; in the Law of Moses; such as the suet, the fat about the entrails [219], fish, camel's flesh and work on the sabbath-day. This shows that his Code superseded that of Moses. This does not prevent its 'confirming the Law', just as the fact that parts of the Qur'ān supersede each other does not make it self-contradicting, and self-destructive; for 'superseding' in reality means explanation, and specification of the time to which a command applies [220].

and I have brought you a sign from your Lord: so fear God and obey me; verily God is my Lord and your Lord,

so serve Him; this is a straight path; i. e. I have brought you another sign, which your Lord taught me; and that is my saying 'God is my Lord and yours'; for that is the true proclamation, whereon the apostles are agreed, and which distinguishes the Prophet from the sorcerer. — Or, I have brought you a sign to prove [221] that God is my Lord and yours, in which case the words 'so fear God and obey me' will be parenthetical. Most probably they are a repetition of the words above 'I have brought you', i. e. I have brought you sign after sign, such as I have mentioned to you; the first being to prepare the way for the argument, and the second to bring it into proximity with the injunction; and for this reason he appends the latter to the former by the particle *fa* ᶜso', saying 'so fear God', i. e. since I have brought you convincing miracles and evident signs, therefore fear God in case you disobey, and obey me in that to which I invite you. — Then he commences the invitation which is indicated by the concise expression 'verily God is my Lord and your Lord', implying that they should seek to perfect their intellectual power by the true belief, the sum of which is the doctrine of the Unity; adding 'so serve him', to indicate that they should endeavour to perfect their practical abilities, which is to be done by assiduous piety, consisting in performance of the commands, and abstinence from things forbidden. Then he emphasizes this by explaining that the conjunction of these two things is the 'path' which he testifies to be 'straight'. — Similar to this is the saying of the Prophet [222]. 'Say I believe in God: then keep straight'.

45. *And when Jesus perceived unbelief on their part;* when he was convinced of their unbelief with the conviction of a thing perceived by the senses.

he said: who are my helpers unto God? i. e. 'fleeing unto God', or 'going unto Him', or 'joining unto Him' [223] —; or, the preposition may depend on 'my helpers', if that word contain the idea of attaching, i. e. who are those who attach themselves to God in giving me aid [224]. — Others give 'unto' here the meaning 'with' [225] or 'in' or 'belonging to'.

the Apostles said; a man's *ḥawārī* [226] is his sincere friend, taken from *ḥawarun* which means 'pure white'. Thence too come *ḥawāriyyatun* applied to the women of the cities, owing to the clearness of ther complexions. The followers of Jesus were so named owing to the purity of their minds and the holiness of their thoughts. — Others say they were Jewish princes, clad in white, whose assistance Jesus invoked; others say 'fullers', who cleansed garments, i. e. whitened them. [227]

We are the helpers of God; i. e. helpers of His religion.

we believe in God and bear thou witness that we are Muslims; do thou bear witness for us on the day of the Resurrection when the Apostles testify for or against their peoples. [228]

46. *Our Lord we believe in what thou hast revealed, and we follow the Apostle, so write us with them that testify;* with those that testify to thy unity. — Or with the Prophets who testify to their followers; or, with the people ot Mohammed; for they are witnesses against mankind. [229]

47. *And they plotted;* those of the Jews whose unbelief he had perceived; by putting him in the charge of one who should kill him treacherously.

and God plotted; in raising Jesus [230], and throwing the semblance of him upon him who plotted his destruction, who was killed. Now 'plotting' in so far as it properly signifies forming a scheme whereby some one else is drawn

into mischief cannot be ascribed to God except by way of correspondence and combination.[231]

and God is the best of plotters; the most powerful of them in plotting, and the best able to produce the mischief whence it is not expected.[232]

48. *When God said;* temporal clause depending on 'plotted', 'best of plotters', or a suppressed clause like 'this happened when'.

Jesus verily I will achieve thee; i. e. achieve the whole of thy term, and cause thee to tarry till thy appointed end, by protecting thee from their murderous onslaught.[233] — Or, 'take thee from the earth', the verb in the text being used in the sense of calling in money. — Or, 'take thee to myself, sleeping', since it is recorded that he was taken up sleeping.[234] — Or, destroy in thee the lusts which hinder ascent to the world of spirits.[235] — Some say that God let him die for seven hours, and then raised him to heaven; and this is held by the Christians.

and raise thee unto me; to the place of my glory[236] and the abode of my angels.

and cleanse thee from those who disbelieve; from their unkindness, or their assaults.

and set those who followed thee above those who disbelieved until the Day of the Resurrection; they shall prevail over them by argument or by the sword in the majority of cases. 'Those who followed him' are the Muslims and Christians who believed in his mission, and to this day we have never heard of the Jews prevailing over them, neither have they ever obtained sovereignty or empire.

then your return shall be to me; 'your' means that of Jesus, his followers and those who disbelieved in him. The second person is given the preference over the third.[237]

and I will judge between you of that wherein ye were at variance; in religious questions.

49. *And as for those that disbelieved I shall punish them severely in this world and the next, and they shall have no helpers;* 50 *but as for them that believed and wrought righteousness, we shall pay them their rewards;* interpretation and partition of the 'judgment'. Ḥafṣ read 'he shall pay them'.

and God does not love the wrong-doers; confirmation of the preceding.

51. *That;* referring to the stories of Jesus etc. which preceded. It is a subject of which what follows

we read it to thee; is predicate; and what follows

of the signs; is a ḥāl depending on the pronoun 'it'. Or '[is] of the signs' may be predicate, and 'we read it to thee' [= being read unto thee] a ḥāl, governed by the idea of 'we point to' contained in the demonstrative 'that'. [238] — Or, both may be predicates. — Or, 'that' may be virtually in the accusative after a suppressed verb, to be supplied from 'we read it'. [239]

and the wise record; i. e. the record which embraces various forms of wisdom; or the 'elaborate', which is divinely guarded [240] against the intrusion of flaws. — He means thereby the Qur'ān or the Tablet.

52. *Verily the likeness of Jesus with God is as the likeness of Adam;* his wonderful nature is like that of Adam.

God formed him from mould; sentence explaining the comparison and showing wherein the resemblance lay; and this is his being created without a father, just as Adam was created without father or mother. God compares his nature to a thing yet stranger, in order to silence the opponent, and to destroy the ground for false conceptions. — The meaning is he created his frame from the mould [241].

then He said to him Be; he created him a man, as he says 'then we produced him with a fresh creation' (xxiii. 14). Or, he ordained his formation out of mould, then formed him [242]. Possibly 'then' refers to the interval in the narration rather than between the events narrated [243].

and he shall be; the speaker puts himself into the past time.

53. *The truth from thy Lord;* predicate of an omitted subject, viz 'that' is. Others make 'the truth' subject, and 'from thy Lord' predicate, i. e. the truth that has been related is from God.

so be not one of those who doubt; address to the Prophet, urging him to still greater steadfastness [244]; or, to every hearer.

54. *And they that argue with thee;* those Christians that do so.

concerning him; Jesus.

after the knowledge that has come to thee; the clear evidences which necessitate knowledge.

say to them Come; bring hither your opinion and your resolve [245].

let us call our sons and your sons, our wives and your wives, ourselves and yourselves; let each of us summon himself and the most precious of his household, and those of them that are nearest to his heart, to a mutual execration, and set about it [246]. And he mentions them before the man's self, because a man will stake his life for their sake, and fight to defend them.

then let us curse each other; let us make a mutual execration by cursing the one of us that lies. *bahlatun* or *buhlatun* means 'a curse', its original meaning being 'to leave' [247], as when one *leaves* a she-camel without an udder-band.

and set the curse of God upon the liars; explanatory addition. It is recorded [248] that when they were challenged to the mutual execration, they said 'let us consider'; and when they had conferred they said to their vice-roy [249], who was their counsellor, what thinkest thou? He said 'By Allah ye know that he is a Prophet and he has brought you the truth concerning the nature of your master [250]; by Allah, no nation has ever execrated a Prophet but has perished. If therefore you refuse to do aught but maintain [250] your religion [251], then make terms with the man'. Then they left him, and came to the Prophet, who had started out, with Ḥusain in his arms, and holding Ḥasan by the hand, with Fāṭima walking behind, and Ali behind her. And he was saying 'when I call, then say Amen'. Then their Bishop [253] said: Ye company of Christians, I see persons, who, if they asked God to remove a mountain from its place, God would remove it. Do not therefore execrate each other and perish. So when they humbled themselves before the Prophet of God, and gave him the tribute, two thousand red chemises and thirty breastplates of steel, the Prophet said: By Him in whose hand is my soul, if they had execrated, they would have been transformed into monkeys and swine; the valley would have been kindled into fire upon them, and God would have rooted out Najrān and its people, to the trees. This is evidence of his prophetic power, and of the excellence of those members of his household whom he brought. [254]

55. *Verily this;* the account of Jesus and Maryam just given.

it [*is*] *the true narrative;* the words taken together may be the predicate of ʾ*inna* [255], or else *huwa* may be the separating pronoun, showing that his account of the nature of Jesus

is the truth rather than their account, what follows *huwa* being the predicate. The *l* is prefixed to the separating pronoun, because it is nearer to the inchoative than the predicate is, and it naturally should be prefixed to the inchoative [256].

and there is no God but God; the full form [257] with the *min* which is added for universalization is here employed in order to emphasize the refutation of the Christian doctrine of the Trinity.

and verily God is the mighty, the wise; there is none beside Him to equal Him in perfect power and consummate wisdom, so as to be His partner in the godhead.

56. *And if they decline, well, God is cognizant of the corrupters;* menace to them. The substantive ('the corrupters') is substituted for the pronoun ('them') in order to show that to reject the evidences and to repudiate the doctrine of the Unity constitute corruption [258] of religion and faith, which leads to corruption of the soul, and, indeed, to the destruction of the world.

57. *Say: ye people of the Book;* including the people of both Books. Some say he means the envoys from Najrān, or the Jews of Medina.

come to a word that is equal between us and you; wherein there is no variance between the Apostles and the Books; explained by what follows.

that we shall worship none but God; that we shall proclaim His unity in our worship and worship sincerely.

and that we shall associate nothing with Him; we shall make none other His fellow in deserving worship, nor regard any other as fit to be worshipped.

and that we shall not adopt each other as lords besides God; and not say that Ezra is the son of God, nor that Christ is the son of God nor obey the Jewish doctors in

their inventions concerning things lawful and unlawful; for each one of them is only one of us, and human like us. It is recorded[259] that when the verse (ix. 31) 'They have adopted their doctors and their monks as lords beside God' was revealed, 'Adī B. Ḥātim[260] said We are not wont to worship them, O Apostle of God. Mohammed answered Used they not to declare some things lawful and others unlawful for you, and did you not hold to their word? He said Yes; Mohammed said That is it.

and if they reject; the doctrine of the Unity.

then say Bear witness that we are Muslims; the argument holds you, so confess that we rather than you are Muslims. Or, Confess that you disbelieve what the Books declare, and that on which the Apostles are agreed. *Note.* Observe in this story the catechetical skill employed and the beautiful stages in the polemizing process. First he explains the circumstances of Jesus, and the events passing over him which contradict his godhead. Then he states what will solve their difficulties and clear away their false notions. Then, when he sees their opposition and litigiousness, he invites them to the mutual execration, with a rhetorical figure[261]. Then, when they declined that, and partly yielded, he once more endeavoured to instruct them, going an easier and more convincing way, by summoning them to accept the doctrine whereon he, Jesus, the Gospel and all the Books and Apostles were agreed; but when this too did not help them, and he knew that signs and preaching would not avail them, he relinquished the task, saying merely, Bear witness that *we* are Muslims.

58. *Ye people of the Book, wherefore wrangle ye concerning Abraham, when the Law and the Gospel were not revealed save after him?* The Jews[262] and Christians quarreled

over Abraham, each sect maintaining that he belonged to them; so they referred the matter to the Prophet, when the text was revealed. The meaning is that Judaism and Christianity were instituted by the revelation of the Law and the Gospel to Moses and Jesus respectively; now Abraham lived 1000 years before Moses and 2000 before Jesus [263]. How then can he have belonged to either sect?

will ye not understand? but proclaim an absurdity.

59. *See, ye are these, who have argued concerning that whereof ye have knowledge: so why should ye argue concerning that whereof ye have no knowledge? hā* is a particle ot calling attention. Their attention is called by it to their condition, of which they were careless. 'Ye' is subject, 'these' predicate, and 'ye have argued' another sentence explaining the first, i. e. 'ye are such fools' [264]. And the explanation of their folly is 'Ye have contended concerning that whereof ye have knowledge', viz. what ye have found in the Law and the Gospel, in order to oppose, or, what you profess to be recorded therein; why then should you argue concerning that whereof you have no knowledge, and which is not recorded in your book, such as the religion of Abraham? Others [265] say *hāʾulāʾi* has here the sense of *elladhīna*, and that *ḥājajtum* is its relative clause. — Others [266] say *hāʾantum* is for *ʾaʾantum*, being a question of surprise at their folly, the *hamza* being turned into *h* [267]. Nāfiʿ and Abu ʿAmr read *hāntum* wherever it occurs, with *madda* and without *hamza*; Warsh [268] with a less protracted *madda*, Qunbul [269] with *hamza* without elif after the *h* (*haʾantum*), the rest with *madda* and *hamza* (*hāʾantum*), El-Bazzi with the ordinary pronunciation of the *madda* [270].

and God knows; that concerning which ye dispute.

and ye know not; and ye are ignorant about it.

60. *Abraham was not a Jew, nor yet a Christian;* clear statement of the result of the arguments established.

but he was a Hanīf[271]*;* one who rejected false doctrines.

a Muslim; one who obeyed God. The meaning is not that he belonged to the Islamitic sect; otherwise he would be liable to the same refutation[272].

and he was not one of those that associate; insinuation that they do 'associate' with God Ezra, or Christ. An answer to the pretension of the Polytheists that they follow the sect of Abraham.

61. *Verily the nearest of mankind to Abraham;* the men to whom he most belongs, and who are nearest of kin to him from *walay* which means 'to be near'.[273]

are those that followed him; of his people.[274]

and this Prophet, and they that believe; since they agree with him in most of what was commanded them afresh.[275] — Others read 'Prophet' in the accusative making it coupled by the conjunction with 'him'; others read the genitive, coupling it with 'Abraham'.

and God is the ally of the Believers; helps them and gives them good recompense for their faith.

62. *Fain would a party of the people of the Book mislead you;* revealed concerning the Jews when they invited Ḥudhaifa[276], 'Ammār and Mu'ādh to Judaism. *lau* has here the sense of *'an*[277].

but they shall mislead none save themselves; their misleading shall not go beyond them, and the evil thereof shall not redound upon others, since their punishment shall be doubled thereby. — Or, they shall mislead none but those like them.

but they do not feel; the sin thereof, and how the mischief falls peculiarly on them.

63. *Ye people of the Book, why do ye disbelieve the signs of God?* what the Law and the Gospel utter, proving the mission of Mohammed.

while ye testify; that they are the signs of God. — Or, the Qurʾan, when ye have before you the description thereof[278] in the two books. — Or, when ye know by miracles that it is true.

64. *Ye people of the Book, why confuse ye the true with the false?* by mutilating it, and publishing the false in its form. Or, by insufficiently distinguishing between the two. — Others read the IInd conjugation, or the intransitive of the Ist, with the meaning 'why put ye on the true with the false', like the words of the Prophet 'like him that putteth on two garments of falsehood'[279].

and hide the truth; the mission of Mohammed and the description of him[280].

when ye know; are cognizant of what ye hide.

65. *And a party of the people of the Book said Believe ye in that which was revealed to the Believers at the beginning of the day;* display your belief in the Qurʾān at the beginning of the day.

and disbelieve at the end of it. Perhaps they will return; and disbelieve it at the end thereof. Perhaps they will feel doubts concerning their religion, thinking that ye have come back owing to some flaw which ye have perceived therein. The party referred-to are Kaʿb[281] B. El-Ashraf, and Mālik B. Eṣ-ṣaif, who said to their fellows when the Qiblah was changed[282] Believe what has been revealed to them concerning prayer towards the Kaʿbah and pray facing it at the beginning of the day, then at the end of the day pray facing the Rock[283]; perhaps they may say 'They know better than we, and have gone back', and so will

go back too. — Others say that twelve of the doctors of Khaibar took counsel to join Islam at the beginning of the day, and to say at the end of it 'We have looked in our Book, and have consulted our scholars, but have not found Mohammed to correspond to the description which is recorded in the Law', hoping that his followers might begin to doubt about him.

66. *And believe not save to those that follow your religion;* Confess not with conviction, save to the people of your religion [284]. Or, Display not your faith at the beginning of the day save to your former co-religionists, for there is more hope that they will return, and more consequence in their doing so.

Say Verily the guidance is God's guidance; He will guide whom He will to the Faith and establish him therein.

that one should have brought him anything like what has been brought to you; depending on a verb omitted: i. e. '*Ye have planned this and said it*, because of one having brought him', meaning that envy has urged them to do this. — Or, dependent on 'Believe not': i. e. Display not your belief that one can have brought him' etc. except to your co-religionists; do not reveal it to the Muslims lest it should increase their steadfastness, nor to the Polytheists lest it should encourage them to become Muslims. The words 'Say — guidance' are then a parenthesis, implying that their craft will produce no profit. — Or, 'that one should have brought him' may be the predicate of *ʾinna*, if we make 'God's guidance' permutative of 'the guidance' [285]. — The reading of Ibn Kathir *aʾan yūʾtay* with a reproachful interrogation is in favour of the first view 'Is it because one has brought him that ye have planned'? — Others read, *in* 'not', in which case the words

will be part of the speech of the 'party', i. e. do not confess save to those who follow your religion; and say to them 'None shall have brought him'.

or that they should contend with you before your Lord; connected by the conjunction with 'that one should have brought him' according to the first two interpretations; but according to the third we should render 'until they contend with you and invalidate your argument'.[286] — The pronoun 'they' refers to 'one', which in the previous text has a plural sense, as it means 'those who are not their followers'.

Say: Bounty is in the hand of God, He gives it to whom He will, and God is broad, knowing. 67. *He bestows His mercy on whom He will. And God is the author of the great bounty;* a clear argument whereby their pretension is answered and confuted.

68. *And among the people of the Book are those who, if you trust them with a talent, will pay it back to you;* like Abdallah B. Salam[287], with whom a Qurashite deposited 1200 ounces[288] of gold, and who returned them to him.

and among them are those who, if you trust them with a dinār, will not return it to you; like Finḥāṣ B. 'Āzūrā', with whom another Qurashite deposited a dinār, which he disclaimed. — Others say that those who may be trusted with a great deal are the Christians, since they are for the most part honest; while those who deceive in a little are the Jews, who are for the most part dishonest. Ḥamza, Abu Bakr, and Abu 'Amr read *yūdih*, dropping the vowel of the *h*; Qālūn shortened[289] the vowel of the *h*, which according to the tradition was the pronunciation of Hishām[290]; the rest lengthened the *Kesra.*

except so long as thou standest firm upon him; except

during the period of thy remaining at his head, vigorously demanding it of him by litigation, appeals and production of evidence.

69. *That;* referring to the refusal to pay indicated by the words 'shall not return it'.

is because they say There is no way against us among the unlearned; there is no reproach or blame attaching to us in the matter of those who are not people of the Book, and are not of our religion.

but they speak a lie against God; in this pretension.

and they know; that they are liars. Because they regard it as lawful to oppress those who differ from them, and say this is not forbidden in the Law. — It is said that the Jews had dealings with certain Qurashites, and when they became Muslims the latter demanded their money of the former, then the Jews said 'Your right is invalidated by your abandoning your religion'; and they asserted that it was so in their Book. And it is recorded [291] that the Prophet said on the occasion of the revelation of this text 'The enemies of God lie; there is nothing that was done in the days of Ignorance but is under my feet [292], except deposits; for they are to be paid to good and bad'.

70. *Aye;* confirmation of what they deny; 'on the contrary, there is a path against them in their dealings with the others'.

whoso keeps [293] *his covenant and fears — well God loves them that fear;* fresh sentence confirming the sentence of which the place is supplied by 'Aye'. 'His' covenant is either that of the subject of the sentence, or God's; and the collective 'them that fear' serves instead of the pronoun which in the apodosis should refer to the subject of the protasis, and suggests that 'fear' is the main thing, which

includes 'keeping' and other duties such as paying one's debts, and abstaining from things forbidden.

71. *Verily they that purchase;* take in exchange.

with the covenant of God; for that which they have promised God [294] in the way of believing the Apostle and returning deposits.

and their oath; that to which they swore when they said By Allah, we will believe in him and help him.

a small price; the goods of this world.

they have no portion in the next world and God shall not address them; with anything that will comfort them [295]; or, with any words at all, for the angels will ask them the questions on the day of the Resurrection. — Or, they shall derive no profit from the words of God and from his signs. — Most probably it is an indirect phrase [296] to express His wrath against them, since there follows

and He shall not look upon them on the day of the Resurrection; for whoever is wroth with any one else and despises him, turns away from him and from speaking with him and looking in his direction; just as he who makes much of any one talks with him and looks frequently at him.

and will not justify them; eulogize them.

and for them is terrible punishment; for what they have done. — Said to have been revealed in reference to certain Jewish doctors [297] who mutilated the law, and altered the account of Mohammed [298], and the law of deposits and certain other things, for which they received a bribe. — According to others [299], in reference to a man who exposed some goods in the market and swore that he had bought them for a sum for which he had not bought them [300]. — Others [301] say in reference to a question between Ashʿath [302]

B. Qais and a Jew about a well or a field, when the Jew had to swear.

72. *And verily of them;* i. e. those that mutilate, like Ka'b, Mālik and Ḥuyyai.

is a party who twist their tongues in the Book; turn [303] them in reading it, and divert them from the revealed words to the fabricated. — Or, involve [304] them in the counterfeit of the Book. — Others read *yalūna* with a change of *wāw* with *ḍamma* to *hamza* [305], which is then thrown out, and its vowel transferred to the preceding vowelless consonant.

that you may think it of the Book when it is not of the Book; the pronoun 'it' refers to the fabricated part, indicated by the words 'who twist'. Others read 'that *they* may think it', in which case 'they' will still refer to the Muslims.

and they say it is from God, when it is not from God; a confirmation of the statement 'it is not of the Book', and a reproach to them; and also a declaration that they assert this openly and not by insinuation. — The meaning is, it is not revealed by God; but this does not evince that the work of man is not the work of God [306].

and they tell a lie against God when they know it; corroboration and confirmation of the fact that they lie against God, and do so purposely.

73. *It was not for a man to be given by God the Book and the Judgment* [307] *and the mission and then to say to mankind Be servants to me instead of God;* contradiction and refutation of the worshippers of Jesus. And it is said that Abu Rāfi' El-Quraẓi and El-Sayyid El-Najrānī said 'O Mohammed dost thou wish that we should serve thee and take thee for our Lord'? Then he said 'God forbid that we should serve any but God, or enjoin the service of any but God.

God did not send me with such a message or give me such a command'. Then the text was revealed. — Others say that a man said to Mohammed 'O Prophet of God, we greet each other; ought we not to bow down to thee'? He said: 'It is not meet to bow down to any besides God; nevertheless honour your Prophet, and acknowledge each person's right'.

but rather be divines; but rather to say [308] 'be divines'. *rabbānī* is a relative adjective of *rabbun* 'Lord' with the augment *ān* like *liḥyānī* and *raqabānī* [309]. It means one who is perfect in theory and practice [310].

seeing that ye teach the Book and seeing that ye read it; for the advantage of teaching and study is knowledge of the truth and of what is best to believe and do. Ibn Kathir, Nāfiᶜ, Abu ᶜAmr and Yaᶜqūb read *taᶜlamūna* meaning 'ye know'; other readings were *tudarrisūna* und *tudrisūna* 'ye teach' (for the IVth form with the sense of the IInd compare *karrama* and *ʾakrama* ('he honoured'); and this may be the meaning of the ordinary reading, if we give it the force 'ye read it to mankind'.

74. *And he shall not bid you take the Angels and the Prophets for Lords;* Ibn ᶜĀmir, Ḥamza, ᶜĀṣim and Yaᶜqūb pointed *yaʾmura* 'to order', connecting it by the conjunction with 'to say' above; in that case *lā* (not) will be otiose, inserted in order to confirm the negative idea in the words 'it was not for a man', the sense being 'It was not for a man to be made a Prophet by God, and then to bid mankind serve *him* and bid them take the angels and the Prophets for Lords' [311]. Or, not otiose, with the meaning 'It was not for him to order himself to be worshipped, while [312] he did not ordain that his peers be adopted as Lords, but on the contrary forbad it'; which were a minor

offence than commanding them to worship himself [313]. — The remaining readers pointed *yaʾmuru* 'he shall command', making it a fresh sentence, or possibly a ḥāl [314]. — Abu ʿAmr according to the tradition of El-Dūri [315] followed his principle in shortening the ḍamma of *yaʾmurukum.*

will he enjoin on you unbelief? Question expecting the answer 'no'. 'He' refers to 'a man' above; others say to God.

after that ye are Muslims; evidence that the persons addressed are the Muslims, and that they are those who ask leave to bow down to him.

75. *And when God took the Covenant of the Prophets — verily whenever I give you any book or wisdom, then there comes to you a Prophet confessing to what is with you, ye shall believe him and help him;* some say 'the Prophets' is to be taken literally; and if this was the law for the Prophets, still more was it binding on their peoples. — Others say it means that God took the covenant from the Prophets and their peoples; and then made the mention of the Prophets serve for the mention of the peoples as well. — Others say the genitive 'of the Prophets' after 'the covenant' is a subjective genitive, meaning the covenant which the Prophets laid upon their peoples. — Others say the meaning is 'the children of the Prophets', with omission of the word 'children', 'the children of the Prophets' being the children of Israel. — Or, that he calls them Prophets ironically, because they used to say We have a better claim to be Prophets than Mohammed, since we are the people of the Book, and the Prophets were from among us. — The *la* in *lamā* prepares the way for the oath [316], since 'taking the covenant' has the sense of 'making to swear'. — *mā* may be conditional, in which case 'ye shall believe' serves as apodosis to both the oath and the

condition [317]. Or, it may be predicative [318] (i. e. 'that which I have given you'). — Ḥamza read *limā* with kesra, making *mā* infinitival, i. e. 'because of my giving you certain books and then of the coming of an apostle, confirming, God took the covenant that you should believe him and assist him'. — Or, making it relative 'God took the covenant for that which I have brought you, and there has come an apostle corroborating it'. Others read *lammā* 'when I gave you', or 'verily because I have given you', deriving it from *la min mā* [319], making the *n* coalesce with the *m*, and then dropping one of the three *mīm* for abbreviation. Nāfiᶜ read *ʾātaynākum* 'we have given you'.

He said: Have ye consented, and taken my bond thereunto? i. e. my covenant; called 'bond' because it is 'bound' i. e. made secure. Others read *ʾuṣrī* which is either another form (cp. *ᶜubrun* for *ᶜibrun* [320]) or the plural of *ʾiṣārun*, meaning 'a band'.

They said: We consent. He said: Then testify; let some of you testify against the others that they have consented. — Others say the words are addressed to the angels.

and I am with you of them that testify; and I too am witness to your consenting and testifying of each other. Confirmation and severe warning.

76. *And whosoever turns aside thereafter;* after the covenant and the confirmation by their consent and testifying.

those are the evildoers; the contumacious unbelievers.

77. *And do they seek another religion than God's?* Connected by the conjunction with the previous sentence, the interrogative particle being inserted between the two to express disapproval [321]. — Or, with an omitted member of the force '*Will they turn aside and seek*'. The accusative is put first because that is the object of the disapproval [322]. —

The verb is in the third person according to Abu ᶜAmr and ᶜĀṣim as recorded by Ḥafṣ and Yaᶜqūb, in the second according to the rest, with which reading 'and say unto them' must be supplied.

and to Him have submitted whosoever is in the heavens and the earth, of obedience or against their will; obeying, through study and following the evidence; or against their will, by reason of the sword and being brought face to face with what forced them to take refuge in resignation, such as the uplifting of the mountain [323], and being overtaken by drowning [324], and being at the gate of death; — or [325], of their free will, like the angels and the believers, and forced, like the unbelievers; for the latter are unable to keep themselves from what is decreed for them.

and to Him ye shall be brought back; another reading [326] is 'they shall be brought back', the pronoun referring to 'whosoever'.

78. *Say: We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus and the Prophets from their Lord;* injunction to the Prophet to declare the faith of himself and his followers; since the Qurʾan is revealed to them by the medium of his communication as much as it is revealed to him; and further that which is ascribed to one of a number is ascribed to the whole [327]. — Or, an injunction to speak of himself after the fashion of kings, to do him honour. — The verb *nazala* is construed with *ilay* since the revelation reaches to the Apostles, but also with *ᶜalay* since it comes from above [328]. — He mentions that which has been revealed to him before that which was revealed to the rest of the Apostles, because the former is what

gives the latter its title and is the standard by which the latter is tested.

we distinguish not between any of them; by believing one and disbelieving another [329].

but we submit to Him; we obey; or, serve Him purely [330].

79. *And whoso seeks a religion other than Islām;* other than the confession of the unity, and obedience to the Law of God.

it shall in no wise be received of him, aud he in the next world is of the losers; of those that fall into ruin. The meaning is that whoso abandons 'Resignation' and seeks another religion loses the profit and falls into misfortune, by defacing the perfect nature wherein man was created. — The passage was used as evidence to show that 'faith' meant 'resignation' [331], since, if it were anything else, it would not be received. The answer is that the text denies the acceptability of any *religion* which differs therefrom, not of *everything* that differs therefrom. And perhaps 'religion' also refers to works [332].

80. *How shall God guide people who have disbelieved after their believing, and they have testified that the Apostle is true, and the evidences have come to them?* Assertion of the improbability of God's leading them; for he who turns aside from the truth after it has been made clear to him is sunk in error and far from guidance. — Others say, a denial and rejection of that notion: but this would make it certain that the repentance of the apostate will not be accepted [333]. — 'Have testified' is connected by the conjunction with the finite verbal idea contained in 'their believing'; a similar construction is to be found in LXIII 10 [334]. — Or else it is a ḥal with suppression of *qad* dependent on 'have disbelieved' [335]. In either case the

passage shows that consent with the tongue differs from genuine belief[336].

And God does not guide the people that wrong; that wrong themselves by neglecting to meditate and by substituting unbelief for faith. How much less then those to whom the truth has come, who have known it, and who then discard it.

81. *The recompense of these is that upon them is the curse of God and of the Angels and of all men;* the passage indicates, by what it states, that to curse them is lawful; and, by what it implies[337], forbids the cursing of any one else. And perhaps the difference is that they[338] are formed for unbelief, precluded from guidance, beyond hope of mercy from the first, unlike others. By 'men' he means the Believers or the generality of men. For the Unbeliever also curses him that denies the truth, and apostatizes from it, only he does not know the truth specifically[339].

abiding therein; in the curse; or, the punishment; or, Hell-fire, since, although they has not been mentioned, they are indicated by the context.

the punishment shall not be lightened for them, nor shall they be delayed. 83. *But those that repent after that;* after apostasy.

and make good; the harm they have done. Or, possibly, no object need be supplied, the meaning being 'and enter into a right state'.

then verily God is forgiving; will accept their repentance.

merciful; will be gracious to them. It is said that the text was revealed concerning El-Ḥāriṯẖ B. Suwaid[340], when he repented of his apostasy, and sent to his people, saying Ask whether there is any repentance for me? Then his brother El-Jallās[341] sent this text to him; so he returned to Medina and repented.

84. *Verily those that disbelieve after they have believed and then increase in unbelief;* like the Jews who disbelieved in Jesus and the Gospel after believing in Moses and the Law, then disbelieved yet more in Mohammed and the Qurʾan; or, who disbelieved Mohammed after believing in him prior to his mission, and then increased in unbelief by obstinacy, opposition, and accusing the Prophet, diverting others from the faith, and breaking their covenant; or like certain who apostatized, and went to Mecca, and then increased in unbelief inasmuch as they said: 'Let us watch for what time may bring forth [342] against Mohammed'; or, 'Let us go back to him and deceive him by a display of faith'.

their repentance shall not be received [343]; because they will not repent [344], or, will only repent when they are face to face with destruction. He expresses their non-repentance by the phrase 'their repentance shall not be accepted' in order to aggravate their case, and to represent their condition as the condition of those who despair of mercy. — Or, because their repentance is only hypocrisy, and not owing to their apostasy and increased unbelief; and for this reason the *fa* of the apodosis is not employed [345].

and these are they that go astray; that persist in error [346].

85. *Verily those that disbelieve and die while unbelieving, an earthful of gold shall not be taken from one of them;* since their death in unbelief is the reason why the acceptance of the ransom is precluded, the *fa* of the apodosis is here employed to indicate it. The 'fullness' of anything is 'enough to fill it'. *dhahaban* is an accusative of limitation [347]. Others read *dhahabun* in the nominative as permutative of *milaʾun* [348] (fullness), or as predicate of an omitted subject.

although he offered it as a ransom; construed according

to the sense [349], as though he had said: 'And a ransom shall not be received from any one of them, even though an earthful of gold were his ransom'; or, connected by the conjunction with a suppressed verb, to be supplied as follows: 'There shall not be received from any of them an earthful of gold, though he were to give it in alms in this world, and though he were to ransom himself there-with from punishment in the next'. — Or, the meaning may be 'even though he redeemed himself with as much again' like (v. 40) 'and although the evil-doers had all that is upon the earth and as much again with it'. The words 'the like of it' are frequently omitted and inserted redundantly because the two similar things are virtually one thing [350].

those — for them is terrible punishment; a violent menace; and destruction of all hope; for those from whom no ransom is taken might sometimes be forgiven gratis.

and they have no helpers; to avert the punishment. *min* is added to make the negation universal [351].

86. *Ye shall not acquire charity;* ye shall not attain to the reality of charity, which is the perfection of good. — Or, ye shall not gain the charity of God, i. e. mercy and good will and Paradise [352].

until ye spend of what ye love; i. e. wealth and all that term includes, and other things, such as sacrificing one's dignity in aiding people, and one's body in the service of God, and one's blood in His path. — It is recorded that when the text was revealed Abu Ṭalḥa [353] came and said: 'O Apostle of God, lo, the dearest to me of my possessions is Bairaḥā [354]; do thou deposit it where God will'. Then he said: 'Bravo [355], that is profitable wealth [356]; and I would have thee deposit it among thy next of kin'. — Then

came Zaid [357] son of Ḥāri<u>th</u>a with a mare of which he was fond, saying: 'This is for the path of God'; then Mohammed set upon it ʾUsāma [358], son of Zaid. Then said Zaid: 'I wanted to give it in alms'; the Prophet answered 'God has accepted it of thee'. This shows that spending the dearest of one's possessions on one's nearest kin is most acceptable, and that the verse regards both necessary [359] and commendable expenditure. — Some read 'part of what ye love', which indicates that *min* (of) in the ordinary reading is partitive; but it may be explanatory ('such things as ye love') [360].

and whatever ye spend of anything; whether what ye spend be a thing beloved or anything else. *min* (of) is here explanatory.

verily God is cognizant thereof; and will reward you accordingly.

87. *All the food;* i. e. all the foods [361]; the meaning is the eating of them.

was lawful to the children of Israel; ḥillun is an infinitive employed as an adjective, and for this reason singular and plural, masculine and feminine are the same [362]. So in Sura LX. 10 it is construed with the feminine plural.

save what Israel; Jacob.

made unlawful for himself,

such as the flesh and milk of the camel; it is said that he suffered in the sciatic nerve, and made a vow, that, if he were cured, he would never eat the food he liked best, and that was what he liked most. — Others say he did so to cure himself by the advice of the physicians. The passage has been used as an argument by those who give the Prophet the right of initiation [363]; whereas those that deny this right can say this act of Jacob was done with

the divine consent, so that it was as though it had from the beginning been declared unlawful.

before the Torah was revealed; before it was sent down, embracing the laws by which certain things were declared unlawful for them, by way of punishment and severity, owing to their wrong-doing and oppressing. — The verse is an answer to the Jewish pretension of innocence of the crimes imputed to them in the words 'by reason of the injustice of those who became Jews we made good things unlawful for them' (iv. 158), and the words 'and for those who became Jews we made unlawful every animal with claws' (vi. 147), to the end of the two texts, when they said 'We are not the first to whom they were made unlawful; on the contrary they were made unlawful for Noah and Abraham and his followers until it came to us, and they were made unlawful for us as they had been for those who were before us'. — And also an answer to their rejection of the theory of supersession [364], and to their objection to the Prophet's declaration that he agreed with Abraham in regarding the flesh and milk of the camel as lawful.

Say: Then bring the Torah and read it, if ye be veracious; He commands him to refute them out of their Book, and reduce them to silence with the statement contained therein that on account of their evil doings things which had not been declared unlawful were declared so. It is recorded [365] that when the Prophet recited it to them, they were put to silence and did not venture to produce the Law. And herein was a proof of his mission.

88. *And whoso invents a lie against God;* has fabricated one, in asserting that it was declared unlawful, before the revelation of the Torah, for the children of Israel and their predecessors.

after that; after the evidence has held them.

those are they that do wrong; who will not do justice of themselves, and resist the truth after it has been made clear.

89. *Say God speaks true;* insinuation that they lie. In other words, it stands firm that God speaks true in what He has revealed, and you are the liars.

so follow the sect of Abraham, he being a Ḥanīf; i. e. the sect of ʾIslām which is essentially the sect of Abraham or like his sect; that ye may keep clear of Judaism which has forced you to fabrication and obstinacy in order to compass your worldly ends, and has compelled you to declare unlawful good things which God made lawful for Abraham and his followers.

and was not one of the Polytheists; indication of the fact that it is necessary to follow him in holding the pure doctrine of the unity, and in keeping steadfast in religion, and in avoiding doing too much or too little [366]; and insinuation that the Jews are polytheists.

90. *Verily the first house set up for men;* set up for worship and made a conventicle for them. The 'setter up' is God as is shown by the other reading *waḍaʾa* (he set up).

is that which is in Bakka; another form for *Makka,* like *Nabīṭ* and *Namīṭ* [367], *rātib* aud *rātim* [368], *lāzib* and *lāzim* [369]. — Some say 'Bakka' is the place of the mosque, and 'Makka' the town from *bakk* 'to jostle' or 'to knock'; for Bakka 'strikes' the necks of tyrants [370]. — It is recorded [371] that the Apostle was asked concerning the first house set up for men, and he answered 'The Most Holy Mosque, then the Temple'. When asked how long had been the interval between them, he said '40 years'. — It is said that the first builder was Abraham; that it was afterwards destroyed and rebuilt by certain Jurhumites [372], then by the Amalekites, then by the Quraish; others say it was the first

house built by Adam, which perished in the Deluge, and that then Abraham built it; others, that on its site before Adam was a house called *El-ḍurāḥ* [373], round which the angels made their circuit; and when Adam was ejected, he was commanded to go on a pilgrimage thither, and make a circuit round it. At the time of the flood it was lifted to the Fourth Heaven, and the angels of the heavens make circuit round it. This however does not suit the letter of the verse [374]. — Others say the meaning is, the first house in dignity, not in time.

a blessed one; rich in blessings and advantages to those who go on the greater or the lesser pilgrimage [375] thither, and linger [376] near it, and go round it. — The word *mubārakan* ('being blessed') is a circumstantial phrase attached to the subject concealed in the adverbial clause ('in Bakka') [377].

and guidance to the worlds; as being their Qibla and their place of worship, and because there are wonderful signs there, as follows.

91. *Therein are perspicuous signs;* such as the birds declining to come directly over it during all these years, and the fact that within the sacred confines the wild beasts mix with their prey and do not seek to hurt them, and that every tyrant who has attempted to do it any harm has been overpowered, like the people of the elephant [378]. The sentence is explanatory of the 'guidance' or else is a second circumstantial phrase (wherein are etc.).

the station of Abraham; subject of which the predicate is omitted, i. e. '*among them* is the station of Abraham'; or, permutative for 'signs', permutative of part for whole. Others make it an 'explanatory appendage' [379], supposing the thing meant by the 'signs' to be the print of the foot

in the hard rock, and its sinking therein as far as the ball, and the fact of the rock having been softened unlike other rocks, and the footprint having been preserved unlike all the footprints of the Prophets, and its having been preserved in spite of the number of Abraham's enemies some thousands of years. This view is supported by the reading [380] *ʾāyatun bayyinatun* in the singular. The occasion [381] of this footprint was that when the building of the Kaʿba rose, he stood upon this stone in order to be able to lift the stones, and his feet sank therein.

and he that enters it is secure; either a nominal sentence [382], or a conditional sentence, annexed by the conjunction, according to the sense, to 'the station of Abraham', meaning 'and the security of him that entered it', i. e. 'and of those signs was the security of him that entered it'; or, 'therein are clear signs, the station of Abraham and the security of him that entered it'. — He mentions these two only out of the many signs, and omits the rest, as in the saying of the Prophet: 'Three things out of this world of yours have been endeared to me; scent, women, and my comfort is in prayer' [383] — because these two make the mention of the rest of the signs in the two worlds, e. g. the persistence of the footprint through all time, and security from punishment on the Day of Judgment, unnecessary. — The Prophet said [384]: 'Whoso dies within the boundary of the two sanctuaries [385] shall be raised on the Day of Judgment secure'. According to Abu Ḥanīfah whoever has incurred the penalty of death by apostasy or having committed murder or any other crime is not assailed therein but is forced to come out [386].

And to God is owing from men the Pilgrimage to the House; visiting it according to the prescribed manner.

Ḥamza, El-Kisāʾī, and ʿĀṣim according to the record of Ḥafṣ read *ḥijju* (for *ḥajju*) which is the peculiar form of the people of Najd.

whosoever hath in his power a path thereunto; permutative of 'men', which it specializes. 'Hath in his power' was interpreted [387] by the Prophet to mean food and a beast to ride. This supports the opinion of S̲h̲āfiʿī that it refers to money; [388] and for this reason he commands the infirm to send substitutes when they can find the hire of a substitute. — Mālik referred it to the person; in which case any one able to walk and to earn his living on the way will be forced to make the pilgrimage. Abu Ḥanīfah said it referred to ability in both these matters [389]. 'There' in 'thereunto' refers to the House; or else to 'the pilgrimage; for every means of coming to a thing may be described as its path.

92. *And whose disbelieves — well, God is independent of the worlds;* he makes 'disbelieves' synonymous with 'does not go on pilgrimage' in order to enforce its necessity, and to express displeasure at those who neglect it. For this reason the Prophet said [390]: 'Whoso dies without having made the Pilgrimage, let him die, if he will, a Jew or a Christian'. And in this text he emphasizes the importance of the Pilgrimage in several ways; by asserting its necessity in the form of a statement [391]; by expressing the proposition in the form of a nominal sentence [392]; by introducing it in such a manner as conveys the idea that it is a right of God binding on the necks of men [393]; by making it universal first, and afterwards specializing [394], which is like elucidating after expressing a thing vaguely, and like doubling and iterating the idea; by calling neglect of the Pilgrimage Unbelief, as being the act of unbelievers;

and by mentioning God's independence which in this place suggests disapproval and abandonment by God of the offenders; and by the use of the words 'of the worlds' (instead of 'of him'), since those words convey an emphatic generalization, and prove by a syllogism that God is independent of him [395], and point to the violence of God's wrath; all because the pilgrimage is a difficult duty, combining contrition of soul and affliction of body, expenditure of money, abandonment of pleasures and turning to God [396]. — It is said that when the first half of the text was revealed, the Prophet collected the heads of the sects [397], and addressed them, saying 'God has prescribed the Pilgrimage for you, so observe it'. Then one sect believed therein and five disbelieved. Thereupon 'and whoso disbelieves' etc. was revealed.

93. *Say: Ye people of the Book, wherefore do ye disbelieve the signs of God;* signs traditional and intellectual [398] which point to the veracity of Mohammed in his assertions of the duty of pilgrimage etc. The fact that the people of the Book in particular are addressed is evidence that their unbelief was more heinous, and that, although they asserted that they believed the Law and the Gospel, they nevertheless disbelieved in both.

while God is witness of what ye do; the condition being that He is witness, i. e. cognizant of their works, and will recompense them therefor, so that perversion and concealment will not avail them.

94. *Say: Ye people of the Book, wherefore do ye divert from the path of God him that believes?* He repeats the vocative and the question, in order the more emphatically to upbraid them, and deny them all excuse, and to make it felt that each of these two things is disgraceful

in itself and sufficient to bring on punishment. The 'path of God' is His true religion, which we are ordered to follow, i. e. ʾIslām. It is said [399] that they used to create schisms among the Believers and sow dissensions among them, and indeed, came to the tribes of El-Aus and El-Khazraj, and reminded them of their mutual enmity and warfare during the time of the Ignorance, in order that they might return to that condition; and that they used to plot to turn them from the way.

seeking for it crookedness [400]; circumstantial phrase depending upon 'ye'; i. e., by confusing it before mankind, and making them think that it contains apostasy from the truth, by rejecting the doctrine of supersession and altering the description of the Prophet, etc. — Or, by stirring up dissensions between the Believers in order to make their language discordant and to produce flaws in their belief.

when ye are witnesses: that it is the Path of God, and that to turn people from it is to err and to cause to err. — Or, when you are men of honour in the eyes of your co-religionists, so that they trust your words and employ your witness in trials.

and God is not negligent of what ye do; a menace to them. The crime complained of in the former verse being their unbelief, which they proclaimed openly, he ended that verse with the words 'God is witness'; the crime complained of in this verse being their seducing the Believers from Islam, which they did secretly and by guile, he says 'and God is not negligent of what ye do'.

95. *O ye that have believed, if ye obey a portion of those to whom the Book was given, they will render you unbelievers after that ye have believed;* revealed concerning a party of El-Aus and El-Khazraj who were sitting talking, when

Shās B. Qais [401] the Jew passed by them, who, being vexed by their unity and concord, commanded a Jewish boy to sit with them, and remind them of the day of Buᶜāṯẖ [402], and recite to them some of the poems composed about it — now El-Aus were the victors on that day. So he did it; and the people began to wrangle and boast and to grow angry with one another and to call 'to arms, to arms'; till a large number of both tribesmen gathered together. Then the Prophet with his followers came up to them, and said 'Do ye cry the cry of the time of Ignorance [403], while I am among you, after that God has honoured you with Islām'? Then they knew that this was a suggestion of Satan and a plot of their enemy, and throwing down their arms, they asked forgiveness, embraced each other, and went off with the Prophet. — God here addresses them in person, after bidding the Prophet address the People of the Book, in order to show the superiority of the former, and to point out that they are the persons who deserve best that God should address them and hold converse with them.

96. *And how can ye disbelieve, after the texts of God are read to you and among you is His Apostle?* Expression of disapproval and surprise at their unbelief when they had united every motive which should prompt belief and prevent unbelief.

now he that takes hold of God; takes hold of His religion and resorts to Him in all his affairs.

has been guided into a straight path; has received guidance without a doubt.

97. *O ye that believe, fear God as He ought to be feared;* to the full extent His fear involves i. e. exhausting your power in abiding by His mandates and abstaining

from what He has forbidden; compare 'and fear God as far you can' (lxiv. 16)[404]. — According to Ibn Masᶜūd[405] the meaning is that He should be obeyed and not disobeyed; thanked and not treated with ingratitude; remembered and not forgotten. — Others say it means abstracting the act of piety from attention[406] and expectation of recompense on its account. And in this command the veto on obeying the People of the Book is confirmed. The original form of *tuqātun* is *wuqayatun* in which the *w* was changed to *t* as in *tuʾadatun* and *tukhamatun* and the *y* into *elif*[407].

and ye must not die unless when ye are Muslims; ye must not be in any other condition than that of 'resignation' when death overtakes you. For the veto against that which is limited by a circumstantial phrase or anything else is sometimes directed against the act, sometimes against the limitation, sometimes against the two together, and neither separately. The same is the case with negations[408].

98. *And take hold of the rope of God;* His religion of Islam; or, God's book, since the Prophet said: 'the Qurʾan is God's firm rope'. — He employs for this the image of 'the rope', inasmuch as taking hold of it is a means of safety from evil, just as taking hold of a rope is a means of saving one self from falling; and he employs to express 'confidence in it' and 'reliance upon it' the words 'take hold of', in order to carry out the metaphor[409].

all of you; with one consent.

and do not separate; yourselves from the truth by allowing differences to come between you, like the People of the Book. Or, Do not separate from each other as you did in the days of Ignorance, when you were each warring with the other. Or, Do not mention what will bring about discord and spoil the unity.

and remember the mercy of God towards you; in which is included the guidance and the divine aid towards 'resignation' which has led to unity and the cessation of ill-feeling.

since ye were enemies; in the days of the Ignorance, fighting with one another.

and He united your hearts; by Islām.

and ye found yourselves by His grace brethren; loving one another [410], united in brotherhood in God. — Others say that El-ʾAus and El-Khazraj were brothers by both parents; then there came discord between their children, and the wars between them lasted 120 years, until God extinguished them by Islām and united them by His Prophet.

99. *And ye were on the edge of a gulf of fire;* ready to fall into the Fire of Hell owing to your Unbelief: since, had death overtaken you whilst you were in that state, you would have fallen into Hell.

and He saved you therefrom; by Islām; the feminine pronoun refers to the 'gulf', or the 'fire', or to the 'edge' which may be attracted to the gender of the word to which it is annexed [411]; or, the feminine pronoun may be employed because *s̲hafā* means 'the lip', *s̲hafā* and *s̲hafatun* as applied to a well both meaning its edge, like *jānibun* and *jānibatun*. The original form was *s̲hafawun*, but the third radical was changed to *elif* in the masculine, and elided in the feminine.

like that; with demonstration like that

does God show you His signs; His evidences

perhaps ye may be guided; desiring [412] you to be steadfast [413] in the guidance and to increase therein.

100. *And let there be of you a nation summoning to good, and enjoining right, and forbidding wrong; min* (of) is par-

titive, meaning 'out of you'; since enjoining right and forbidding wrong are duties obligatory on the community as a whole [414], and because not every one is fit for this task, since the undertaking of it requires certain conditions in which the whole nation does not share, such as knowledge of the laws, and of the gradations in the process of enjoining and forbidding [415], and of the way to enforce them, and power to maintain them. He addresses the whole community, but demands the action of part of it only: in order to show that this requirement is so far binding on the community that were they entirely to neglect it, they would all be guilty, but that it is satisfied by the action of some. The same is the case with all duties that are binding on the community as a whole. — Or *min* (of) may be explanatory with the meaning 'and be ye a nation', agreeing with the words of the Qur'an: 'Ye were the best nation produced for mankind, enjoining right' (iii. 106). 'Summoning to good' includes invitation to conduct leading to prosperity both worldly and spiritual. The appending of 'enjoining right' etc. to 'summoning to good' is a case of appending the special to the general in order to call attention to the importance of the former.

and those are the prosperous; those whose privilege is perfect prosperity [416]. — It is recorded that the Prophet was asked Who is the best of men? He answered: He who most enjoins right, most forbids wrong, fears God most, and is most observant of the ties of kindred. 'Enjoining right' is necessary or commendable according to the thing prescribed [417]; 'forbidding wrong' is on the other hand always necessary, since everything which the Code forbids is prohibited [418]. It is most probable that the transgressor

is bound to forbid what he is himself in the habit of committing, since he is bound both to abandon those practices and to discourage them; and his neglect of one of these duties does not render the other less binding.

101. *And be not like those that split into sects and were at variance;* like the Jews and the Christians who are divided concerning the Unity, the Abstraction [419] and the Future Life, as you know.

after that the evidences came to them; the signs and proofs which evince the truth and necessitate agreement concerning it. — It is most probable [420] that the prohibition only applies to division concerning the Principles of Religion, as opposed to the branches (i. e. the legal codes); according to the words of the Prophet [421] 'the Variance of my people is mercy'; and 'whoso inquires for himself and succeeds has a double reward and he that fails has a single reward'.

and they have a terrible punishment; a threat to those that are divided and a warning against imitating them.

102. *On a day whereon faces shall turn white and faces shall turn black; yauma* (a day) is in the accusative either after the verbal idea contained in *lahum* (to them = they have), or after a suppressed 'make mention of'. — The whiteness and blackness of the face are symbolical expressions for the appearance therein of the brightness of joy and the gloom of fear. Others say, the followers of the truth shall be distinguished by whiteness of face and complexion [422] and brightness of skin, and the waving of light in front of them, whereas the followers of falsehood shall be distinguished by the contrary.

and as for those whose faces are blackened — 'Did ye disbelieve after believing'? i. e. 'Did ye disbelieve'? etc.

shall be said to them [423]. The sign of interrogation here expresses reproach and surprise at their conduct. They are the apostates, or 'the people of the Book' who disbelieved the Prophet after believing in him previous to his mission — or, all the unbelievers, who had acknowledged him when he made them testify concerning themselves [424]; or, after they had it in their power to believe by studying the evidences and the signs.

so taste the punishment; contemptuous command.

for your disbelieving; on account of your unbelief, or as the recompense for it [425].

103. *And as for those whose faces are whitened, they are in the mercy of God;* he means in Paradise and the eternal recompense. He expresses this by the word 'mercy', to show that although the Believer be devoted throughout his life to the service of God, yet he cannot enter Paradise save by His mercy and beneficence [426]. According to the natural order [427] he should have mentioned them first; however he desired to make the beginning and end of the discourse the character and the reward of the Believers.

they abide therein; introduced as a fresh clause [428] for emphasis. It is as though he had been asked How shall they be therein? To which he answers 'abiding therein for ever'.

104. *Those signs of God;* which are revealed concerning the promises of reward and punishment.

we read them unto thee with truth; clothed with truth, with no doubt therein.

and God would not injure the worlds; since such injury on His part is an absurdity, since He has no duties [429], in which it would be unjust in Him to fall short, nor is He precluded from anything, so that it would be unjust in

Him to commit it; inasmuch as He is absolute master, as follows

105. *And God's is all that is in the heavens and in the earth, and to God shall the things be brought back;* so that He will recompense every one according to His promises and threats.

106. *Ye were the best nation;* the words imply that they were the best in past time, but do not imply that they have since ceased to be so; as in IV. 27 'and God was forgiving, merciful'. — Others [430] say: 'Ye were' means 'in the knowledge of God', or 'on the Table', or, 'among past nations'.

produced to men; shown to them.

ye enjoined right and forbad wrong; fresh clause explaining how they were the best nation; or, second predicate to *kuntum* (ye were).

and believed in God; comprising belief in everything in which belief is necessary; since belief in God is a duty and of consequence only when it implies belief in everything wherein belief is enjoined [431]. This is put at the end when it would have naturally been placed at the beginning [432], because he means, by mentioning it, to show that they enjoined right and forbad wrong because they had faith in God, and believed in Him, and in order to assist His religion. — The verse has been used to prove that the agreement of the Believers is a source of Law [433]; for the verse makes it certain that they enjoined everything right and forbad everything wrong, the article being here universalizing. Now were they to agree to what is false, their conduct would be the reverse [434].

and if the people of the Book believed; as they should [435].

it would be better for them; that belief would be better for them than their present state.

of them are the Believers; such as Abdallah B. Salām [436] and his fellows.

and the most of them are the evil-doers; who are pertinacious in unbelief. This sentence and the following are digressive [437].

107. *They shall not harm you save a hurt;* a slight harm, such as an accusation or a menace.

and if they fight with you, they will turn you their backs; they will flee and not harm you by slaying or taking captive.

then they shall not be helped; there shall not be one to help them against you, or to avert your violence from them. He denies that they can do any harm except by speech; and he confirms this by stating that if they have courage to fight, the rout shall be theirs. — Then he states [438] that their end shall be infirmity and isolation. — Others read *lā yunsarū* (they shall not be helped) in the jussive, connected by the conjunction with *yuwallū* (they shall turn), supposing the word *t͟humma* (then) to imply an interval in the importance of the events; and with this reading their not being helped will be conditional upon their fighting [439]. — This is one of the Prophetic texts which were corroborated by the event; since such was the case with the tribes Quraiẓa and Naḍīr, the Banu Qainuqā and the Jews of K͟haibar.

108. *There has been set* [440] *upon them affliction;* waste of life and goods and ruin of family, or, the affliction which consists in adhering to falsehood and paying tribute.

wheresoever they are found; except by a cord from God and a cord from men; exception from the more comprehensive of comprehensive conditions [441]; i. e. affliction is set upon them in all their conditions except when they take refuge in or put upon themselves the protection of God, or of

His Book which has come to them, and the protection of the Muslims; or His religion Islam and following the path of the Believers.

and they have brought back wrath from God; earning it.

and poverty has been set upon them; so that it surrounds them as a tent that has been pitched surrounds the owners. The Jews are for the most part poor and destitute.

that; referring to the setting of baseness and poverty, and the bringing back of wrath.

is because they used to disbelieve the signs of God and slay the Prophets without justice; .... The limitation 'without justice' is added, although the murder of the Prophets is without justice from the nature of the case, in order to show that it was so even according to their belief.

that; the unbelief and the slaughter.

was because they rebelled and transgressed; because of their rebelling and transgressing the ordinances of God; for pertinacity in small offences leads to great offences and continuance in great offences to unbelief. — Others say the meaning is that the setting of affliction upon them in this world and their earning wrath in the next world, as they have for one cause their unbelief and murder of the Prophets, so they have for another cause [442] their rebellion and transgression, inasmuch as the secondary precepts are binding on them also [443].

109. *They are not equal;* in their evil conduct [444]; 'they' are the people of the Book.

of the people of the Book there is a party that stands; asyndeton, to explain why 'equality' is denied them. 'That stands' means that is straight and just; from *qāma* used in the phrase 'I set the stick up and it stood (*qāma*)'. They are those who became Muslims.

who read the texts of God in the hours of night, and they prostrate themselves; they read the Qurʾān while they keep watch [445]; which he expresses by the phrase 'reading in the hours of night together with prostration', in order to make the matter clearer and to bestow on them the greater praise [446]. — Others say, the night-prayer [447] is meant since the people of the Book do not pray at that time, since there is a tradition that the Prophet postponed it and then went out, and found the people were expecting the prayer; then he said Is it not true that none of the followers of the religions make mention of God at this hour except you?

110. *Who believe in God and the Last Day, who enjoin right and forbid wrong, and are eager for those things which are right;* further descriptive clauses of 'a party'. He attributes to them characteristics not to be found among the Jews, who decline from the right, who do not worship in the night, who associate others with God, give him improper epithets, describe the last day falsely, are too soft in their censure of other men's acts [448], and slow to do what is good.

and they are of the prosperous; those to whom these epithets belong are of those whose affairs have prospered with God, and who have earned His favour and His praise.

111. *Whatever good ye do it shall not be disclaimed for you;* i. e. it shall not be lost, nor the reward of it be lessened at all. This is called 'disclaiming' just as the payment of the reward is elsewhere called 'thanks'. It is made to govern two objects owing to its containing the sense of the verb 'deprive'. — Ḥamza, El-Kisāʾī and Ḥafṣ read the verbs in the third person, the rest in the 2nd person.

and God is cognizant of them that fear; encouragement to them and admonition [449] that fear is the commencement of good and of right dealing, and that they are 'those that fear' who prosper with God.

112. *Verily those that disbelieve, their goods and their children shall not avail them against God a bit;* i. e. of punishment, or of availing; in the latter case it will be a cognate accusative [450].

and they are the people of the Fire; belonging to it.

they shall abide therein.

113. *The likeness of what they spend;* of what the Unbelievers spend to gain God's favour, or out of pride or for fame, or, the Hypocrites, for appearance' sake or from fear.

in this present life is as the likeness of a wind wherein is bitter cold; the word *ṣirrun* is commonly applied to a cold *wind*, like *ṣarṣarun*; originally it was a maṣdar, turned into an epithet; or, an epithet combined by a rhetorical figure with the word 'cold', like the phrase *bardun bāridun* (severe, lit. cold, cold) [451].

which strikes the ploughed land of people that have wronged themselves; by unbelief and transgression.

and destroys it; as a punishment to them. For destruction when occasioned by the Divine wrath is severer than any other [452]. He means to compare what they spend in respect of its futility with the agriculture of Unbelievers which a cold wind strikes and annihilates, so that no use remains to them therein in this world or the next. It is a compound simile [453], and hence he does not mind letting the particle of comparison be followed by 'wind' rather than by 'agriculture'. Or perhaps we may supply 'as the likeness of *that which is destroyed by* a wind', 'that' being the agriculture.

And God does not wrong them, rather they wrong themselves; He did not wrong those who spent by the waste of what they spent, rather they wronged themselves by not spending it in a way which would be reckoned; or, God did not wrong the people of the ploughed land by ruining it, rather they wronged themselves by committing offences whereby they merited punishment. — Others read *lākinna* (but) in which case the accusative after *lākinna* is permissible in poetry only, as in the verse 'but whosoever beholds thy eyelids, loves' [454].

114. *O ye that believe, take not a lining;* i. e. an intimate friend; one to whom a man tells his secrets in confidence: — compared to the lining of a garment, as such were compared to the inner garment in the words of the Prophet 'The Anṣār are the inner garment and mankind the outer'.

from outside yourselves; to the exclusion of the Muslims. The words depend either on 'take not', or on an omitted word e. g. 'a lining *coming* from'.

they shall not fail you in harm; the verb *ʾalā* (to come short) ought properly to take prepositions [455] after it; however it is also construed with two accusatives as in the phrase *lā ʾālūka naṣḥan* (I shall not fail thee in advice) owing to its containing the ideas of 'preventing' or 'diminishing'.

they would like that you should come to harm; ʿanatun means excessive harm and misery [456]. *mā* has the infinitival sense [457].

their hatred has shown itself from their mouths; from their words; since they cannot control themselves owing to their extreme hatred.

and what their breasts conceal is yet greater; than what is revealed. For the display of it is not deliberate and of choice.

we have made clear to you the signs; which point out the duty of sincere attachment to the Believers and of opposition to the Unbelievers.

if ye have understood; what has been made clear to you. The four sentences are independent and convey the reason for the previous proposition. Possibly the three first are descriptive clauses of *biṭānatan* (a lining) [458].

115. *Behold ye are these, ye love them and they love you not;* ye are these [459], who offend in being attached to the Unbelievers. 'Ye love them' etc. is an explanation of their sin in being attached to them, or a second predicate of 'ye'; or predicate of 'these', the whole sentence being predicate of 'ye', like 'thou art Zaid who lovest him'; or the sentence may be a relative clause attached to 'ye'; or, a circumstantial phrase ('loving them'), governed by the idea of pointing out in 'behold'; and *ʾāūlāï* (these) may be in the accusative after a verb explained by what follows [460] in which case the sentence will be predicate (of 'ye').

while ye believe in the Book, the whole of it; the article is here generic [461]. The sentence is a circumstantial phrase depending on 'they love you not'. The meaning is that they love you not, while you believe in their Book as well; why then do you love them, when they do not believe in your Book? The words contain a taunt, that they are more obstinate in their falsehood than you are in your truth.

and when they meet you, they say: We believe; out of hypocrisy and deceit.

but when they are by themselves they bite their finger-tips out of spite against you; out of vexation and annoyance that they cannot find any way of gratifying themselves.

say: Die in your anger; an imprecation that their wrath may continue and increase as the power of Islām and its followers doubles itself, until they perish thereby [462].

verily God is cognizant of that which is in the breasts; so that he knows the anger and spite that is in their breasts. Possibly the words may be part of the message; 'Say, God knows what is yet more hidden than your secret biting of your finger-tips out of spite'; or they may be not part of the message, meaning 'tell them this, and be not amazed that I tell thee their secrets, for I know the most hidden thing, their thoughts'.

116. *If a good thing touch you, it hurts them; and if evil befall you, they rejoice thereat;* explanation of the fact that their hatred reaches such a pitch that they envy any good and any profit which befalls the Believers, and rejoice at any harm or mischief that befalls them. 'To touch' is used metaphorically for 'to befall'.

but if ye persist; in enmity to them, or, in the painful duties imposed upon you.

and fear; association with them; or, those acts which God has forbidden you.

their guile shall not hurt you at all; by the mercy of God, and His performance of His promise to those who persist and fear; and because whoever is zealous in the matter and accustoms himself to caution and persistance will suffer little and be bold against the enemy. The second *u* in *yaḍurrukum* [463] (shall hurt you) is due to the attraction of the previous *u* like that in *muddu* [464] (stretch out). Ibn Kathir, Nāfi^c, Abu ^cAmr and Ya^cqūb read *yaḍirkum* from *ḍāra* with the same meaning.

Verily God comprehends what ye do; what ye do in the way of patience, fear, etc. Literally, 'causes His knowledge

to surround', so that He will recompense you according to what you deserve. — Others read 'what *they* do', i. e. in their enmity against you; so that He will punish them therefor.

117. *And when thou didst go forth early;* mention the time when [465].

from thy family; from the chamber of ᶜĀʾisha.

bringing the Believers; bringing them down to, or arranging and preparing for them; which latter explanation is supported by the reading *lilmuʾminīna seats for the battle;* places where they should stand [466] and stations for it; the words *maqᶜadun* and *maqāmun* are used loosely for 'places' as in the words of the Qurʾān 'in the place of truth' (LIV. 55), and 'before thou risest from thy place' (XXVII. 39).

and God had hearing; for their words.

and knowledge; of their intent. — It is recorded [467] that the Idolaters encamped at Uḥud on Wednesday the 12th of Shawwāl in the 3rd year of the Hijra; and that the Prophet called a council of his Companious among whom he summoned Abdallah B. Ubayy [468], whom he had not summoned before. Then he, and most of the Helpers said Abide, O Prophet of God, in Medina, and go not out unto them; for, by Allah, we have never gone out from Medina against an enemy but he has defeated us; and no enemy has ever entered Medina to attack us, but we have defeated him. How much more then when thou art amongst us? So let them alone; for if they abide, they shall abide in the worst of prisons [469]; and if they enter Medina, the men will fight with them, while the women and children pelt them with stones; and if they go back, they will go back disappointed. — Others advised a sally [470]. — Then the Prophet said: I saw in my dream oxen slaughtered

around me[471], which I interpret good; and I saw a dint in the edge of my sword, which I interpret defeat[472]; and I saw myself, as it were, putting my hand into a coat of mail, which I interpret Medina. And if ye see fit to abide in Medina and to let them alone, well. — Then said certain men who had missed Badr, but whom God honoured with martyrdom on the day of ʾUḥud ʿTake us out to our enemies'; and they urged him until he went in and put on his coat of mail. And when they saw that, they repented that they had urged him and said 'O Prophet of God do what thou seest fit'. Then he said 'It is not meet for a Prophet to put on a coat of mail and then put it off, until he have fought'. Then he started out after the prayer of the Friday[473], and was in the pass of Uḥud on the Saturday morning. Then he stationed his force in the side[474] of the valley and placed his rear and his camp towards Uḥud, and straightened the line, giving Abdallah B. Jubair[475] command of the archers, saying 'Defend us with your arrows, let them not attack us from behind'.

118. *When there considered;* dependent on the words 'had hearing' and 'had knowledge'; or, permutative of 'When thou didst go forth'.

two parties of you; the Banu Salima of El-Khazraj, and the Banū Ḥāritha of El-Aus. These occupied the two flanks.

that they would flag; that they would be cowardly and weak. — It is recorded that the Apostle started out with about 1000 men, and promised them victory if they persevered, but when they reached El-Shauṭ[476], Ibn Ubayy with 300 deserted, saying 'Why should we slay ourselves and our children'? Then they were followed by ʿAmr B. Ḥazm the Anṣārī[477], who said 'I adjure you by God and Islām to think of your Prophet and yourselves'. Then said Ibn

Ubayy 'If we knew how to fight we should follow you'. Then the two tribes [478] thought of following him, but God restrained them, and they went on with the Apostle. Itis clear however that it was not an *intention* [479], as is shown by what follows.

and God was their friend; restrained them from following that suggestion. Or the meaning may be 'but God was their helper, so why should they flag'?

and upon God let the Believers rely; let them rely on no other to help them as He did at Badr.

119. *And God did help you at Badr;* calling to their memory an occasion on which reliance on God had been of use to them. — *Badr* is a spring between Mecca and Medina which belonged to a man named Badr and was called after him.

when ye were humble; circumstantial phrase depending on 'you' in 'did help you'. He says *ʾadẖillatun* [480] rather than *ḏhalāïlu* [481] to point to the paucity of their numbers together with their humility, by which is meant their feeble condition and the poverty of their mounts and armour.

so fear God; in keeping your station.

perhaps ye may be grateful; for the help conferred upon you, by showing fear — or, perhaps God may be merciful to you, so that you will be thankful; and he substitutes the gratitude for the benefit, because the latter is the cause of the former.

120. *When thou saidst to the Believers;* temporal clause after 'did help you'; others say, a second permutative of 'when thou wentest forth' above; supposing that he said it to them on the day of Uḥud, but on the conditions of persistence and abstinence from disobedience; so that when they did not restrain themselves from plundering and disobeyed the Prophet, the angels were not sent down.

will it not suffice you that your Lord reinforce you with 3000 *of the Angels sent down?* rejection of the idea that that number would not suffice them. *lan* [482] is employed to point out that they were like people who despaired of help owing to their weakness and paucity, and the strength and number of the enemy. — It is said that on the day of Badr God helped them first with 1000 angels, who then became 3000, and afterwards 5000. — Ibn ᶜĀmir read *munazzalīna*, meaning either 'sent down in numbers', or, 'sent down gradually' [483].

121. *Aye!* confirmation of the sentence following *lan* (not), i. e. 'Aye truly it will suffice you'. Then he promises them increase of help on condition of perseverance and obedience, in order to encourage them to these courses, and to strengthen their hearts, saying:

if ye persevere and fear and they come to you: the Polytheists.

at this moment of theirs; the word *faurun* (moment) is originally infinitive of the verb *fāra* (to boil) applied to a pot, and metaphorically used of 'speed', then applied to an occasion about which there is no delay nor lingering. The meaning is If they come to you at once.

your Lord will assist you with 5000 *Angels;* at the moment of their coming, without lingering or procrastination.

marked; from *sawwama* which signifies to exhibit the badge of anything; this interpretation corresponds with the saying of the Prophet to his followers 'Put on your badges, for the Angels have put on theirs' [484]. — Or, despatched, from conjugation II in the sense of conjugation IV. — Ibn Kathir, Abu ᶜAmr, ᶜAṣim and Yaᶜqûb read *musawwimina* [485].

122. *And God has not decreed this;* that you should be reinforced by Angels.

but to encourage you; with tidings of help.

and that your hearts might thereby be quieted; might acquiesce therein from fear.

and the help comes not except from God; not from armaments and numbers; signifying that there was no need of reinforcements in order to help them; and that God reinforced them and promised them reinforcement only in order to encourage them and strengthen their hearts, inasmuch as the vulgar look more to the immediate causes; and exhorting them not to care who left them in the lurch.

the mighty; who cannot be thwarted in His decisions.

the wise; who helps and abandons with or without means; according to the dictates of wisdom and utility.

that He may cut off some of them that disbelieve; dependent on 'He helped you' [486] above; or, upon 'the help comes not' if the article in 'the help' be that of familiarity; [487] the meaning is to lessen their numbers by killing some and taking others captive; and this was what took place on the day of Badr, when of their leaders [488] 70 were killed and 70 taken captive.

or may abase them; i. e. 'make them ashamed: *kabt* means 'violent anger' or faint ness falling on the heart. 'Or' is here rather specificative [489] than alternative.

and that they may be turned back disappointed; and that they way be routed in despair.

123. *Thou hast nought of the matter;* parenthesis.

or He may turn again to them or He may punish them; connected by the conjunction with 'may abase them'; [490] the meaning being that God is controller of their fate, and will either destroy them or abase them, or turn again to them, if they become Muslims, or punish them, if they are obstinate. Thou hast nought of their concern and

art merely a servant ordered to warn them and to contend with them. — Or possibly it way be connected with 'of the matter', or with 'nought', supposing the conjunction 'that' to be omitted, so that the sense will be 'or with His turning again towards them or with His punishing them'; or, nothing of their concern is thine, neither His turning again to them nor His punishing them. — Or again, *'aw* (or) may have the meaning 'except that', [491] so that the sense will be 'thou hast nought to do with them, unless God turn again to them, so that thou wilt rejoice, or punish them, in which case thou wilt be avenged' [492]. — It is recorded that on the day of Uḥud ʿUtbah [493] B. Abi Waqqāṣ wounded the Prophet in the head and broke his side-tooth, so that he began to wipe the blood off his face, saying 'How can people prosper who have dyed their Prophet's face with blood'? — Then the text was revealed. And it is said [494] that he thought of cursing them, only God restrained him, knowing that there were future believers among them.

for they are wrong-doers; who have merited punishment by the wrong which they have done.

124. *And God's is whatsoever is in the heaven and on the earth;* as His creation and possession; and His is the whole concern.

He forgives whom He will and punishes whom He will; a plain declaration [495] that the punishment is not obligatory; and to make repentance or non-repentance a condition is to contradict this text.

and God is ready to forgive, merciful; to His servants. Do not therefore curse them hastily.

125. *O ye that believe, eat not the interest times redoubled;* i. e. do not increase it over and over again. Possibly the

specialization [496] is in reference to what actually occurred; inasmuch as a man would lend on interest for a given term, and then increase it, until by a small debt he swallowed up all the property of the debtor. Ibn Kathir, Ibn ʿĀmir and Yaʾqūb read the participle in the IInd conjugation.

and fear God; in what He has forbidden you.

perhaps ye may prosper; in hope that ye may.

126. *And take heed of the fire which has been prepared for the unbelievers;* by guarding yourselves against imitating them or practising their actions. The verse indicates that the fire has been prepared essentially for the unbelievers, and *per accidens* for the transgressors. [497]

and obey God and the Apostle, perhaps ye may find mercy; he appends to the warning a promise, in order to deter them from disobedience and encourage them to obedience. The words *ʿasay* (perchance) and *laʿalla* (perhaps) show that the cases are rare in which the predicate of these words is realised.

127. *And hasten;* hurry and go forward

towards forgiveness from your Lord; to those courses whereby forgiveness is earned, such as resignation, repentance and sincerity. — Nāfiʿ and Ibn ʿĀmir read 'hasten' without the conjunction.

and towards a Garden whose width is the heavens and the earth; i. e. as wide as they. Its width is mentioned in order to give by way of comparison a powerful conception of its vastness, for the width of a thing is usually less than its length. A tradition after Ibn ʿAbbās makes its width like the seven heavens and the seven earths connected together.

which is prepared for them that fear; made ready for them. Herein is evidence that the Garden is created [498] and is outside this world. [499]

128. *They who spend;* laudatory epithet of 'them that fear'; or, expression of praise either in the nominative or accusative.

in weal and woe; in times of comfort and of distress; or, under all circumstances, since man is always either in joy or in distress. The sense is that in no state do they fail to expend what they can, whether much or little.

aud who suppress their wrath; who keep it back; who refrain from giving it vent while they have the power to do so; from *kaẓama* applied to the act of filling a milkskin and tying up the mouth. — It is recorded that the Prophet said: 'If any man repress his wrath when able to give it vent, God will fill his heart with comfort and faith'.

and who forgive people; who omit to punish those whom they have a right to punish. It is recorded that the Prophet said: 'These last among my people are few, save those whom God assists; but in the nations that are past there were many'.

and God loves the welldoers; the article way be generic, in which case the classes above mentioned will be included in the term; or that of familiarity, in which case the reference will be to *them.*

129. *And those who, when they commit a crime;* an action of extreme foulness, such as fornication.

or wrong themselves; by committing a sin, of whatever sort it be. Some say the 'crime' is a capital offence, and the 'self-wronging' a minor offence. Possibly the 'crime' is an act which affects others, and 'self-wronging' an act which does not.

remember God; recollect His warning or His mighty right.

and ask forgiveness for their sins; by remorse and repentance.

and who shall forgive sins but God? interrogation expecting a negative answer, interposed parenthetically between the two sentences that are connected by the conjunctions. He means to predicate of God width of mercy and comprehensive forgiveness, and to encourage people to ask His pardon and to promise that their repentance will be accepted.

and are not obstinate in what they do; i. e. do not persist in sins without asking forgiveness; compare the saying of the Prophet 'He is not hardened wo asks forgiveness though he repeat the sin seventy times in the day.

while they know; i. e. do not adhere knowingly to a foul course of conduct.

130. *Those their recompense is forgiveness from their Lord, and gardens beneath which rivers flow, wherein they abide;* predicate of 'those who' in verse 129, if that be regarded as subject; or fresh sentence explanatory of the preceding if 'those who' etc. be connected by the conjunction with 'those that fear' of verse 127, or 'those who spend' of verse 128. It does not follow [500] from the fact that the Garden has been prepared as a recompense for the pious and the repentant that the obstinate will not enter it, just as it does not follow from the fact that the fire has been prepared as a recompense for the unbelievers that no others will enter it. If we make the words predicate of 'those who' (v. 129), the omission of the article before 'Gardens' shows that what is prepared for these is less than that what has been prepared for 'those that fear', who are described by the epithets mentioned in the preceding verse [501]. And it is a sufficient distinction between the two parties that he supplements the text dealing with them by stating that they 'do good' and earn the love of God

by observing the ordinances of the Law, and endeavour to possess themselves of His favours; while he supplements the text dealing with the latter class by the words

and blessed are the wages of them that toil; since he who endeavours to make up for his short-comings is like one who labours to regain something which he has allowed to escape him; and how great is the difference between him that does good and him that makes reparation, and between the beloved and the hireling! It may be that the substitution of the word 'wages' for 'recompense' is for this point; the object of praise [502] is here omitted, the full force being are those i. e. forgiveness and the Garden.

131. *There have passed before you dealings* [503]; events decreed by God against the peoples that disbelieved; compare xxxiii. 61 'and they were utterly slain, the dealing of God with them that passed before'; — others say 'nations' as in the verse 'mankind have seen no excellence such as yours, nor did they find the like thereof in bygone nations' (*sunan*) [503].

so march in the earth and see how was the end of the unbelievers; that ye may take warning by the vestiges of their destruction which ye shall see.

132. *This a demonstration to mankind and guidance and warning to them that fear;* 'this' refers to the words 'there have passed' or to the sense of the words 'and see'; not only is it a demonstration to the unbelievers, but conveys additional instruction and is a warning to them that fear; or, it refers to the above summary of the state of them that fear and them that repent, the words 'There have passed' etc. being a parenthesis exhorting to faith and repentance. — Others say 'this' refers to the Qur'an.

133. *And faint not neither grieve;* consolation to them

for what had befallen them on the day of Uḥud; the meaning being 'Be not discouraged by what has befallen you and mourn not over your slain'.

when ye are the uppermost; the circumstances being such that you are more exalted than they in dignity, since you are on the side of truth, and fight for God, and your slain are in Paradise, whereas they are on the side of falsehood, their fighting is for Satan, and their dead are in Hell. — Or, since you took more of them on the day of Badr than they took of you this day [505]. — Or, when you are superior to them in the long run; in which case the words will be a promise of help and victory to them.

if ye believe; depending [506] on the prohibition: i. e. faint not, if your faith be firm'; since faith necessitates stoutness of heart, through reliance on God, — Or, dependent on 'ye are the uppermost'.

134. *If a sore touch you, a sore like it has already touched the people;* Ḥamza, El-Kisāʾī and Ibn ᶜAyyāsh after ᶜĀṣim read *jurḥun* (sore), the rest *jarḥun;* they are optional forms like *ḍuᶜfun* and *ḍaᶜfun* (weakness); others make the form with *a* mean wounds, the form with *u* the pain they cause. — The meaning is 'if they have overcome you on the day of Uḥud, you overcame them on the day of Badr; yet they did not become discouraged or faint-hearted, and you are still more bound not to flag; for you hope to receive from God what they hope not'. — Others make both 'touchings' refer to the day of Uḥud, since the Muslims were victorious until they disobeyed the Prophet's command.

now those days we alternate among mankind; we change them about between them; we give the victory one time to these, another to those; as in the verse [507]. 'One day

against us to and one day for us; so one day we are grieved and one day are made merry'. — *Dāwala* is in sense like *'āwara* [508], you say, using the IIIⁿᵈ and VIᵗʰ forms 'I alternated a thing between them and each got his share'. — 'Days' (*el-ʾayyāma*) may be either an epithet [509], or predicate (rendering 'those are the days') and 'we alternate them' may be either predicate or circumstantial phrase. The meaning is 'times of help and victory'.

and that God may know those who believe; connected by the conjunction with an omitted cause; 'we alternate them in order that such-and-such may take place, and in order that God may know', suggesting that the cause thereof is not one only, and that the advantages which accrue therefrom to the Believers are unknowable. Or, the verb on which this final sentence depends may be omitted, to be supplied thus; 'and in order that those who are firm in their faith might be distinguished from those who are on the margin *we have done this*'. The import of such phrases and their contrary [510] is not God's knowing or not knowing, but the establishment or the contrary of the thing already know by God by a demonstrative process. — Others say the meaning is, that He might know them with a knowledge whereon recompense would depend; and that is knowledge of a thing when already come to pass.

and that He might take to himself of you martyrs; and might honour some of you with martyrdom. [511] He means the martyrs of Uḥud. Or, might take from among you 'witnesses' [512] proved true by the steadfastness and endurance of tribulation which they then displayed.

and God loves not them that do injury: who keep in their bosoms the contrary of what they display [513]. — Or, the Unbelievers. — The verse notifies that God does not

really help the Unbelievers, but gives them the victory sometimes merely to tempt them and to try the Believers.

135. *And that God may prove them that believe;* may cleanse and purify them from their sins if the event go against them.

and may waste the Unbelievers away; may destroy them, if the event go against them. *maḥaqa* means to diminish a thing little by little.

136. *Or think ye that ye shall enter Paradise?* nay, think ye? [514] — The meaning is think not.

When God knoweth not those of you who have fought; i. e. when some of you have not yet fought [515]. This shows that the command to fight is addressed to the community as a whole [516]. The difference between the negatives *lammā* and *lam* is that the former implies that the action which it denies is expected in the future [517]. Some read *yaᶜlama* supposing that the original form was *yaᶜlaman* with *n* elided.

nor does He know the patient; yaᶜlama is in the subjunctive after a suppressed *ʾan* (that), the *wāw* (and) according to this reading having comitative force [518]. — Others read *yaᶜlamu* (indicative), making the *wāw* circumstantial [519], the sense being 'Ye have not yet fought being patient'.

137. *And formerly ye desired death;* i. e. war, which is one of the causes of death. Or, the death of martydom. The persons addressed are those who were not present at Badr, but desired to be present with the Apostle at a sacred battle, in order to gain the distinction which the heroes of Badr obtained; and so urged him to go out on the day of Uḥud.

before ye met it; before ye faced it and learned its terror.

and now ye have seen it, looking thereon; ye have seen it face to face when such of your brethren as were slain

were slain while you escaped. The verse upbraids them with having desired war and brought it on, and then having fainted and fled from the field; or, with desiring martyrdom; a desire which by implication is a desire for the victory of the Unbelievers [520].

138. *And Muhammad is only an apostle before whom the apostles have passed away;* and he will pass away as they have passed by death or murder.

and if he die or be slain, will ye retrace your steps? Disapproval of any apostasy or abandonment of religion on their part owing to his passing away by death or murder, when they knew how the Apostles had passed away before him, but their religion remained an object of adherence. Others [521] make the conjunction causative, and the interrogation express disapproval of their making the fact that the Apostles before him had passed away a reason for backsliding after his death. It is recorded that when Abdallah B. Qamīʾah the Ḥārithite [522] threw the stone at the Prophet, breaking his side-tooth and wounding his face, his standard-bearer Musʿab B. ʿUmair [523] protected the Prophet until slain by Ibn Qamiʾah; who thinking that he had slain the Prophet, said 'I have killed Mohammed'; ome one then shouted aloud 'Mohammed is slain', and his followers took to flight. The Prophet then began to cry out 'servants of God, to me', when thirty of his followers gathered to him and protected him, until they had rid him of the Polytheists; the rest were dispersed, some saying 'would that Ibn Ubayy [524] might get an amnesty for us from Abu Sufyān' [525]. Some of the Hypocrites said 'Had he been a Prophet, he had not been killed; return therefore to your brethren and your religion'. Anas B. El-Naḍr [526] however the uncle of Anas B. Malik [527] said 'Good

people, if Mohammed be killed, Mohammed's Lord is alive and immortal; and what will ye do with life after he is gone? So fight for the cause for which he fought'. Then he said 'O God, I ask thy pardon for what they say, and am innocent thereof'. So he set to work with his sword and fought till he was killed. Then the text was revealed.

and whoso turns upon his heels shall not hurt God at all; by his apostasy, but rather hurts himself.

and God will reward them that are grateful; for the benefit of Islām by adhering to it, like Anas and those like him.

139. *No soul has power to die but by the permission of God;* save by His will[528]; or by His permitting the Angel of Death to seize the spirit. The meaning is that each soul has a term named in the knowledge and ordinance of God; they cannot delay it nor anticipate it by one hour by keeping away from battle or plunging into it[529]. The words are meant to encourage and embolden them to fight, and promise the Apostle that he shall be protected, and his end postponed.

in writing; confirmatory infinitive[530]; the meaning being death is written in writing.

dated; epithet of *kitāban* (writing); meaning 'fixed for a time'; death shall not come before nor after that time.

and whoso desires the recompense of this world, we shall give him thereof; side glance at those who were occupied with the plunder on the day of Uḥud; for the Muslims on that day attacked the Polytheists and put them to flight and commenced plundering; then when the archers saw this, they made for the plunder, leaving their places; thereupon the Polytheists, taking advantage of the

opportunity, attacked them in the rear and routed them.

and whoso desires the recompense of the next, we shall give him thereof; of its recompense.

and we shall reward them that are grateful; those who were thankful for God's mercy and were not diverted by anything from fighting.

140. *And how many; kaʾayyin*, originally *ʾayyun* with *ka* prefixed, 'like what' coming to have the meaning of *kam* (how many); the *in* being the *tanwin*, maintained in writing contrary to analogy. Ibn Kathir read *kāʾin* [531] the account of this form being that the word has undergone the permutations to which a single word is liable as when you say *raᶜamlī* for *laᶜamrī*, whence it became *kayyʾin;* then the second *y* was thrown out for abbreviation, and the other *y* changed into *ā* as in *ṭāʾiyyun* [532].

a prophet; explanation of *ka'ayyin*

have many ribbiyyūn fought with; ribbiyyūna for rabbis; learned and pious men; or, worshippers of their Lord; others say 'companies', making *ribbiyyūna* relative adjective of *ribbatun* 'a company', used as an emphatic form of that word: [533] Ibn Kathīr, Nāfiᶜ, Abu ᶜAmr and Yaᶜqūb read *qutila* 'was slain' which may be referred either to *ribbiyyūna* or to the pronoun referring to 'the Prophet', in which case 'while *ribbiyyūna* were with him' will be a circumstantiar phrase belonging to that pronoun. The former view is supported by the reading *quttila* 'were massacred'. [534] *rabbiyyūna* is also read, which would be the original form; also *rubbiyyūna* with *u*, which would be a change not uncommon in a relative adjective, [535] as would also be the case with the form with *i*.

and they fainted not for what befell them in the path of God; they flagged not, nor was their zeal diminished by

the death of their prophet and of some of themselves, or any such disaster.

nor did they fail; to meet the enemy; or, in their faith.

nor did they yield; humble themselves before the enemy; *istakānū*, originally *istakanū* from *sakana* (to be quiet); for he that bows down is silent before his master, to let him do with him what he will; according to this account the *a* has received an irrational lengthening; or, from *kaun* (to be), originally *istakwanū*, because he that humbles himself desires that his soul shall belong to him to whom be bows down. [536] The verse alludes to what befell them at the time of the false rumour of Mohammed's death.

and God loves those that endure; and accordingly helps them and exalts their station.

141. *And no words did they utter save that they said: Our Lord, forgive us our sins and our excess in our conduct and establish our feet and help us against the evil-doing folk;* in spite of their steadfastness and their strength in their faith and their being worshippers, their language was nothing but this, viz. the ascription of sins and excess to themselves by way of self-abasement, and of what befell them to the wickedness of their actions; a prayer for forgiveness thereof; then a request that they might be established in their battle-stations, and aided against the foe; and that request is put last [537] in order that it may appear to proceed from humility and purity and be most likely to be answered. — He makes the words 'their speech' predicate of *kāna* (was) instead of subject, because 'that they said' is more definite, since it points out the nature of the relation [538] and the time of the occurrence.

so God gave them the reward of this world, and the fair reward of the next world, and God loves them that do well;

so God gave them, by reason of their imploring forgiveness and taking refuge with Him, victory and spoil and honour and good name in this world, and Paradise and delights in the next world. And the recompense of the next world is particularised as 'fair' in order to point to its excellence and to the fact that it only is of consequence with God.

142. *O ye that believe, if ye obey them which disbelieve, they will send you back upon your heels, and ye shall be turned away losers;* revealed with reference to the words of the Hypocrites to the Believers during the rout Return to your religion and your brethren, and Had Mohammed been a Prophet, he had not been slain. Others make the meaning 'If ye humble yourselves before Abu Sufyan and his followers and capitulate to them, they will bring you back to their religion'. Others refer it generally to obeying the unbelievers and accepting their decisions; which leads to agreement with them.

143. *Nay rather, God is your ally;* your helper. Others read the accusative with the force 'Nay rather obey God, your ally'.

and He is the best of helpers; so through Him dispense with the alliance of others and their assistance.

144. *We shall cast into the hearts of those that disbelieve terror;* referring to the terror cast into their hearts on the day of Uḥud, so that they left off fighting and retreated without cause;[539] then Abu Sufyan cried out 'Our rendezvous is the fair of Badr for next year, if thou wilt, O Mohammed' and the Prophet answered 'If God will'. — Others say that when they had retreated, and were half way, they repented and bethought them of returning to fight the Believers in order to annihilate then, but God

threw fear into their hearts. Ibn ᶜAmir, El-Kisāʾī and Yaᶜqūb read *ruᶜuban* (with two *u*'s), the original form[540] throughout the Qur'ān.

because they associated with God beings for whom God had not revealed authority; Gods for whose association with God there was no evidence, nor had God revealed any authority. The phrase resembles the verse 'and thou seest not the lizard retreat therein'[541] — The root *salṭanah* means 'power'; hence is derived *salīṭ* 'olive-oil' owing to the force with which it burns, and *salāṭah* 'sharpness of tongue'.

and their home is the fire, and a bad home is that of the wrong-doers; i. e. their home. 'The wrong-doers' is substituted for 'their' to add harshness to the expression, and to suggest the ground of the proposition.

145. *And God has ratified His promise to them;* His promise of assistance to them on condition of obedience and endurance. Now this was so until the archers disobeyed, for, when the Polytheists advanced, the archers began to shoot them, and the rest to strike them with the sword, till they were routed with the Muslims behind them.

when ye were slaying them by His leave; from *ḥassa*, meaning to stun the senses.

until, when ye flagged; when ye became cowardly and your counsel failed; or 'turned to the spoil', for covetousness comes from weakness of intellect.

and ye strove with one another in the matter; referring to the dispute of the archers, when the Polytheists fled, and some said 'Why stop we here'? but others said 'Let us not disobey the command of the Apostle'; so their commander[542] remained in his place with a number under ten, and the rest made for the booty, which is the meaning of what follows.

and ye rebelled after He had shown you what ye like; in the way of victory and booty and rout of the enemy. The apodosis of *ʾiḏẖā* (when) is omitted, it should be 'ye were tried'. [543]

146. *Among you were those that desired this present world;* these were they who left their station for the plunder.

and among you were those that desired the next world; those that kept their places, observing the command of the Prophet.

then he diverted you from them; restrained you from them until the tables were turned and they defeated you.

that He might try you; by misfortune [544], and test the endurance of your faith therein.

and He has forgiven you; out of generosity, and because He knew how you repented of your disobedience.

and God is full of mercy for them that believe; He freely bestows His forgiveness upon them. — Or, at all times, whether the issue be for or against them; since 'trial' is mercy also.

147. *When ye departed;* depending on 'He diverted you', or, 'that He might try you'; or, on a verb to be supplied like 'Remember'. *ʾaṣʿada* means 'to depart' or 'go far into the land'; it is used of going from Mecca to Medina.

and ye turned not to any; no one stood still for any other, nor waited for him.

while the Apostle was calling you; was saying 'Hither, hither, ye servants of God. I am the Apostle of God; he that turns against them shall have Paradise'.

in your rear; the hinder portion and the other company of you.

and He recompensed you with trouble for trouble that ye might not grieve over what had escaped you neither over what had overtaken you; connected by the conjunction with 'He

diverted you', meaning 'and God rewarded your flagging and your disobedience with trouble following upon trouble', referring to their vexation at the carnage and the wounds they received, the victory of the Idolaters and the rumour of the death of the Prophet. Or, and God rewarded you with sorrow, owing to the sorrow which you had made the Prophet endure by your disobedience to him, that you might accustom yourselves to endurance in tribulations, and not grieve thereafter over advantages which escaped you, nor to harm which befell you. — Others say *lā* (not) is otiose and that the sense is 'that ye *might* grieve over the victory and spoil which ye had lost, and over the wounds and defeat which had befallen you as a punishment to you' — Others say the pronoun in 'and he recompensed you' refers to the Apostle, meaning 'and he imitated you in your grief and was vexed at what had befallen you, just as you were grieved at what had befallen him, and did not reproach you for your disobedience, in order to comfort you, and that you might not mourn over the succour which you had lost, and the rout that had befallen you'.

and God is aware of what ye do; is cognizant of your acts and what ye intended thereby.

148. *Then He sent down upon you after your grief security, slumber;* God sent down upon you such security that slumber seized you. It is recorded [545] that Abu Ṭalḥah said: 'Slumber overcame us in our stations, so that the sword would fall out of a man's hand, and he would pick it up again' '*amanatun* means security' and is in the accusative of the direct object [546], and 'slumber' its permutative, or, perhaps, the latter is the direct object, and '*amanatan*' in security' is a circumstantial phrase referring to it, and placed before it [547]; or, an accusative of the cause, 'out of security.' —

Or, a circumstantial phrase referring to the persons addressed, and meaning 'while you were secure'; which will also be the meaning if *'amanatun* be regarded as plural of *'āminun* like *bārrun*, plural *bararatun*. — Others read *'umnatan* [548] as *nomen vicis* of *'umnun*.

overcoming a portion of you; i. e. slumber overcame. Ḥamza and El-Kisā'ī read the feminine form of the verb which they refer to *'amanatan* (security). The portion are the true believers.

and a portion; the Hypocrites.

whose souls had thrown them into anxiety; or who had no concern save for their lives and the desire to preserve them [549].

thinking concerning God other than the truth, thoughts of the Ignorant; second descriptive clause of 'the portion'; or circumstantial phrase (while thinking) referring to them; or fresh sentence (they thought) explaining what preceded; 'other than the truth' is an infinitival accusative; i. e. they thought concerning God other thoughts than the true thoughts which it is proper to think concerning Him. 'Thoughts of the Ignorant', permutative of 'other than the truth', mean such thoughts as belong peculiarly to the Ignorant school and its followers.

saying; i. e. to the Apostle. The word is permutative of 'thinking'.

Have we anything at all of the matter? Have we any portion at all in the succour and the victory which God ordained and promised? — It is said that Ibn Ubayy being told of the slaughter of the Banu Khazraj said this, meaning 'we are not allowed to look after ourselves or to dispose of our lives according to our discretion; so that nothing of the matter remains to us' or else 'will this violence cease, so that we shall have something of the matter'?

say: The whole matter is God's; the real victory is to God and His allies; for the party of God are the victors. — Or, the decision is His; He does what He will and decides as He pleases, and decrees what He chooses. The words are parenthetical. — Abu 'Amr and Yaᶜqūb read *kulluhu*[550] rendering 'the matter — the whole of it is God's'.

hiding in their souls what they divulge not to thee; circumstantial phrase, referring to the pronoun in 'saying' above; i. e. they say, while ostensibly asking for direction and praying for help, but inwardly harbouring disapproval and unbelief.

they say; to themselves; or, when they are alone with one another; permutative of 'hiding', or fresh clause explaining it.

Had we had any of the matter; as Mohammed promised, declaring that the whole matter was God's and His friends'; or, Had we had any discretion and disposition and had not moved, as was the counsel of Ibn Ubayy and others.

we had not been slain here; we had not been overcome and some of us killed on this battlefield[551].

Say Had ye been in your houses, those for whom slaughter was written would have come forth to their beds; those for whom God had ordained slaughter and written it on the 'Preserved Table' would have come forth to the places where they were slain, nor would it have availed them to stay in Medina nor would one of them have escaped. For He ordained the events and disposed them in His original plan, and none can reverse His judgment.

and that God might try what was in your breasts; that He might examine what was in your breasts and reveal their secrets, i. e. their sincerity[552] or hypocrisy; it is a final clause attached to an omitted verb i. e. '*and He*

wrought that'. — Or, it may be connected by the conjunction with an omitted clause 'they would have come forth *in order that fate might be accomplished*, and that God might try'. — Or, it may be connected by the conjunction with 'that ye might not grieve'.

and that He might purify what is in your hearts; reveal it, and distinguish it, or purify it from Satan's suggestions.

and God is cognizant of that which is in the breasts; of their hidden things before they are disclosed. The words contain a promise and a warning; and a notification that God can dispense with experiment, and did this merely to practise the Believers and to disclose the character of the Hypocrites.

149. *Verily those of you who turned back on the day whereon the two companies met, it was only Satan that caused them to slip with some of what they had committed;* he means that in the case of those who fled on the day of Uḥud, the cause of their fleeing was only that Satan desired that they should stumble, so they obeyed him and committed sins, in that they disobeyed the Apostle in leaving their posts and hasting after booty or life; and they forfeited the divine aid and strength of heart. — Others say Satan's causing them to stumble refers to their turning aside which was because of sins they had previously committed, since each transgression induces another. Others say he caused them to slip by reminding them of sins they had committed, so that they wished not to be slain before they had sincerely repented and abandoned evil-doing.

and God has forgiven them; owing to their repenting and asking pardon.

verily God is full of forgiveness; of sins.

gentle; He does not hasten the punishment of the sinner, in order that he may repent.

150. *O ye that believe be not like unto them that believed not;* meaning the Hypocrites.

and said of their brethren; on account of them and concerning them [553]. The meaning of their brotherhood is their union in descent or in religion.

when they wander about the earth; travel there and go far away for merchandise or some other purpose. The natural particle would have been' *idh* (when); since 'they said' is in the perfect; however' *idhā* is used to throw the hearer back into the past [554].

or go on forays; ghuzzan 'foraying', plural of *ghāzin* like *ʿuffan* plural of *ʿāfin* [555].

Had they been with us they were not dead neither had they been slain; object of *qālū* 'they said'. This shows that their brethren were not the persons addressed.

that God may make that a sorrow in their hearts; depending upon they 'said', if the *li* (that) be that of consequence [556], as it is in XXVIII. 7 'that it [557] might be an enemy and a grief to them'. Or, 'Be not like them in uttering these words and in believing this, in order that God may make it a sorrow in their hearts only'. 'That' refers to the belief indicated by their words; or, according to others, to the result indicated by the prohibition: i. e. 'Be not like them, so that God may make your failing to be like them a pang in their hearts'. For their being opposed and thwarted is a thing that would grieve them.

and God gives life and slays; refutation of their words. It is He who is the operator in the matter of life and death, not staying at home, or going out. For at times

He keeps alive one that travels and goes on expeditions and slays some that remain sitting at home.

and God is watchful over what ye do; a warning to the Believers not to imitate the others. Ibn Kathir, Ḥamza and El-Kisāʾī read 'what they do', making it a menace to 'them that disbelieved'.

151. *And verily if ye be slain in the path of God or die;* die in His path. Ḥamza and El-Kisāʾī read *mittum* from *māta*, *yamātu*[558].

there is forgiveness from God and mercy, better than what ye amass; apodosis of the oath, which serves as apodosis to the conditional sentence[559]. The meaning is that marching and campaigning is not a thing that induces death or hastens the end; but if that should occur in the path of God, then the forgiveness and mercy which ye will obtain by death are better than what ye would amass of this world and its comforts were ye not to die. Ḥafṣ read 'they amass'.

152. *And verily if ye die or are slain*[560]; howsoever your destruction come about.

unto God shall ye be gathered; unto the object of your worship unto whom ye aspire and for whose face ye have given your lives, not unto any other shall ye be gathered, without doubt; and He will pay you your recompense and increase your reward. — Nāfiᶜ, Ḥamza and El-Kisāʾī read *mittum* with Kesra.

153. *And through mercy from God thou hast been gentle with them; mā* is added for emphasis and to show that his leniency with them was only[561] due to mercy from God. — The 'mercy' consisted in His calming the Prophet's emotion, and aiding the Prophet to be gentle with them so that he was even sorry for them after they had disobeyed him.

and hadst thou been rough; of a cruel disposition and violent.

hard hearted, they would have dispersed from around thee; and would not have taken refuge with thee.

so forgive them; so far as concerns thee.

and ask pardon for them; for that which concerns God.

and consult them in the matter; in the matter of war, since that is the subject of discussion; or, in matters in which it is proper that they should be consulted, in order to gain the advantage of their advice, and gratify them, and establish the practice of deliberation in the nation [562].

and when thou determinest; settest thy heart on any course after consultation [563].

then rely upon God; to bring thy business about as is best for thee; for none but He knows that. Another reading [564] is ᶜ*azamtu* in the first person; i. e. when I have determined upon any course for thee and marked it out for thee, then rely upon Me and consult no other about it.

verily God loves them that rely; and helps them and guides them to prosperity.

154. *If God help you;* as he did on the day of Badr.

then there is no conqueror of you; no one can conquer you.

and if He abandon you; as he did on the day of Uḥud.

then who is there that will help you thereafter? after His desertion; or after God; meaning 'if ye go beyond Him, ye have no helper.' — The passage is to notify the reason which makes reliance necessary, and to encourage to that course which will earn God's help, and to deter from that course which will bring about His withdrawal of it.

and upon God let the believers rely; let them rely upon Him alone. Knowing that they have no helper but Him, and believing on Him.

155. *And it was not for a Prophet to cheat;* it was not

proper for a Prophet's office is incompatible with cheating[565]. You say <u>gh</u>*alla* in the I[st] or the IV[th] conjugation of any one who takes booty secretly. The intention is either to declare the Prophet innocent of that of which he was suspected — since it is recorded that a red nightgown was missed on the day of Badr[566], and some of the Hypocrites said 'Perhaps the Prophet of God has taken it', or of what the archers thought about him on the day of Uḥud when they left their stations for the sake of plunder saying 'we fear that the Prophet will say whoso has taken anything, it is his, and will not divide the plunder'. — Or else it is an express prohibition to the Prophet, according to a story that he sent out exploring parties, and after sending them took some plunder which he distributed to those that remained with him, and not to the exploring parties, when the text was revealed. — The designation of the act of depriving of their share some of those who had merited one as 'cheating' will in that case be an intentionally harsh phrase, and a second mode of strengthening the veto[567]. — Nāfiʾ, Ibn ʿĀmir, Ḥamza, El-Kisāʾı and Yaʿqub read *ʾan yughalla* in the passive, with the meaning It is not proper for a Prophet to be found stealing[568], or to be described by the epithet 'thief'[569].

and he that steals shall bring what he has stolen on the Day of Judgment; he shall come with what he has stolen, carrying it upon his neck, as is stated in the tradition[570]; or, with the curse and the sin thereof wherewith he shall be loaded.

then every soul shall be paid what it has committed; shall be given the recompense of what it has committed complete. It would have corresponded exactly with the pre-

ceding if he had said 'Then he shall be paid [571] what he has committed'; however he makes the proposition general so that it becomes as it were a demonstration of the proposition intended; for, if every one who commits is to be rewarded according to his work, he that steals, considering the enormity of his crime, is most likely to be so.

and they shall not be wronged; the reward of such of them as are pious shall not be diminished, nor the punishment of the evildoers among than increased.

156. *And shall he that follows the favour of God;* by obedience.

be as he that returns with anger from God? On account of his transgressions.

and whose house is Gehenna and an evil issue is his; the difference between the 'issue' and the 'return' is that the issue must necessarily be different from the original state, whereas the returning is not so [572].

they are stages with God; they are compared to stages, owing to the diversity between them in reward and punishment. — Or, 'they are possessed of stages'.

and God is vigilant over what they do; is cognizant of their works and the degrees thereof proceeding from them, and will recompense them on account of them.

158. *Verily God has been gracious to the Believers;* has conferred benefits on those of the Prophet's people who have believed with him; and they are specialized, notwithstanding that the benefit of the mission is universal, [573] because they more than any others profit thereby. — Others read *lamin manni ʾllāhi* (verily of the favour of God) as predicate of an omitted subject such as 'is His favour' or 'is His sending'.

since He has sent among them an Apostle of themselves;

of the same family, [574] or race with them, an Arab, so that they might understand his language easily, and might be cognizant of his character for truth and trustworthiness, and boast of him. — Some [575] read ᵓ*anfasihim* 'of the most noble of them', and indeed the Prophet was of the noblest tribe and family of Arabia.

to read to them His signs; the Qur'an, after they had been ignorant and had never heard revelation.

and purify them; and cleanse them from the corruption of their nature and from their evil beliefs and works. [576]

and teach them the Book and the Wisdom; the Qur'an and the Sunna.

and verily they were beforehand in clear error; ᵓ*in* (verily) is here the abbreviated form of ᵓ*inna*, and *la* [577] the distinguishing particle; the meaning being 'and the fact is, [578] they were before the sending of the Apostle in obvious error'.

159. *And when there befell you a loss double whereof ye had inflicted, did ye say Whence is this?* The interrogation is affirmative and reproachful. The 'and' connects the sentence with the story of Uḥud which preceded; or with an omitted verb like *'did ye do so and so* and say'? And of this [579] *lammā* 'when' which is annexed to 'there befell you' is the temporal clause; i. e. Did ye say, when an affliction, viz. the loss of 70 men on the day of Uḥud, befell you, the case being that you had gained twice as much on the day of Badr, when you slew 70 and took 70 prisoners 'Whence has this befallen us, when God promised us the victory'?

Say: This is from themselves; owing to what they themselves committed in disobeying the command, and leaving their station: for the promise was conditioned by their remaining steadfast and obeying; or, in choosing to go forth

from Medina; or, according to Ali (whose face God ennoble) by your choosing to take ransoms on the day of Badr. [580]

Verily God has power over everything; so that He is able to give succour and withdraw it, to make you victors and to defeat you.

160. *And that which befell you on the day when the two companies met;* the company of Muslims and the company of Polytheists; he means the day of Uḥud.

was by the permission of God; took place by His ordinance, or by His leaving the Unbelievers free. This he calls 'permission' because the former followed on the latter. [581]

and that He might know the Believers and know them which simulated; and that the Believers and the Hypocrites might be discriminated, and the faith of the one party and the unbelief of the other made clear.

and it was said to them; i. e. 'and to whom it was said', connected by the conjunction with 'which simulated', and so part of the relative clause; or else a fresh sentence.

Come, fight in the path of God or defend; option given to them and choice between fighting for the next world or in defence of their lives and possessions. — Others make the meaning 'Fight with the Unbelievers, or else repel them by increasing the mass of the fighters'; for multitude is a thing which frightens the enemy and causes him to retreat.

they said: If we knew of a battle, we should follow you; if we knew of anything worthy to be called a battle we should have followed you thither; but what you are engaged in is not a battle, but casting your lives to destruction. Or, if we were good at fighting we should follow you. — This they said out of unwillingness to fight, and in mockery.

they were nearer that day to unbelief than to belief; [582] as shown by their desertion and this speech; for these were the signs displayed by them which gave evidence of their unbelief. Others say they were nearer (kinder) in giving aid to the Unbelievers than to the Believers; since their desertion and their speech strengthened the Idolaters and betrayed the Believers.

161. *They speak with their mouths what is not in their hearts;* they display the opposite of what they think. Their hearts do not correspond with their tongues in faith. 'Speech' is attributed to the mouth for emphasis and to give a graphic description. [583]

and God knows better what they hide; their hypocrisy and what they say in secret to one another. For He knows it distinctly by necessary knowledge; whereas you know it summarily by outward signs.

162. *Who say;* either nominative as permutative of 'they' (in 'they side'), or accusative of reproach, or accusative in apposition with 'them which simulated' of verse 160; or genitive as permutative of the pronoun in 'their hearts' as in the verse 'In a condition in which had Ḥātim been with the people, he would have stinted the water in spite of his goodness, Ḥātim's'. [584]

to their brethren; i. e. on account of their brethren, meaning those of their relations or of their race who were killed or the day of Uḥud.

when they had sat down; circumstantial phrase with the particle *qad* to be supplied. [585] They said this when they had kept aloof from the battle.

had they obeyed us; in sitting down in Medina

they had not been killed; even as we have not been killed. Hishām read *quttilū* (had not been massacred).

Say Then avert death from yourselves, if ye speak true; i. e. if ye say truly that ye can avert slaughter from those for whom it is decreed, then avert death and the causes of it from yourselves; for that is fitter for you. The meaning is that 'sitting down' is not sufficient; for the causes of death are many; just as fighting may be a cause of ruin and sitting still a cause of safety, so the matter may be reversed.

163. *And count not those who were slain in the path of God, dead;* revealed concerning the martyrs of Uḥud; according to others concerning those of Badr. [586] The person addressed is either the Apostle or each individual. — Others read 'and let him not count' referring it to the Prophet, or to 'him that thinketh', or to 'those who were slain' [587], in which case the first object, originally the subject of a nominal sentence, will have been omitted, as it may be, when the context suggests it. [588] — Ibn ᶜĀmir read *quttilū* (were massacred) owing to the number of those that were killed.

nay alive; they are alive. Others read the word in the accusative after 'count them'.

with their Lord; near Him.

they are provided; out of Paradise; confirmation of the statement that they are alive.

164. *Rejoicing in what He has given them of His munificence;* the glory of martyrdom, the possession of eternal life, nearness to God, and the enjoyment of the pleasures of Paradise.

and they congratulate themselves concerning those that have not followed them; concerning their believing brethren who have not been slain nor joined them.

behind them; i. s. that are behind them in time or in rank.

that there is no fear for them, neither do they mourn; permutative of 'concerning those that have not followed them'. The meaning is that they are gladdened by the knowledge that has come to them of the condition of the next world and the state of the believers whom they have left behind; that knowledge being that when they die, or are slain, they are alive with a life which is not clouded by the fear of the occurrence of anything which they dislike or grief at the loss of what they like. The verse proves that man is not the sensible frame [589], but a substance essentially capable of perception, which does not perish with the destruction of the body, and whose powers of perception and of feeling pain and pleasure are not dependent on the body. [590] This is supported by the words of God concerning the people of Pharaoh (xi. 49) 'the fire — they shall be exposed to it', and the words of the Prophet [591] recorded by Ibn ᶜAbbas 'The spirits of the martyrs are in the bodies of green birds [592], which go down to the rivers of Paradise and eat of its fruits and nestle under lamps suspended under the shadow of the throne'. — Those however who deny this and regard the spirit as a breath and an accident say they are alive on the Day of Judgment, and are only said to be alive now because of the certainty and the vicinity of that day; or, alive in remembrance; or, in faith. [593] — The words are an exhortation to struggle and an encouragement to martyrdom, and an admonition to increase in piety, and an encomium [594] on those who desire for their brethren benefits similar to those conferred upon themselves and a promise to the Believers of success.

165. *They congratulate themselves;* repeated for emphasis, and in order to append to it what will illustrate the words 'there is no fear for them'. [595] It is possible that the first

congratulation (v. 164) refers to the condition of their brethren, the latter to their own condition.

upon munificence from God; being the recompense of their works.

and bounty; and an increment thereto; like the words (x. 27) ᶜTo them that have done good shall there be good and an increment'. The omission of the article gives the sense of magnitude. [596]

and that God wastes not the reward of the Believers; part of that whereon they congratulate themselves; joined by the conjunction to 'bounty'. — El-Kisāʾī read *waʾinna* (and verily; for 'and that'), making this a new sentence, parenthetical [597], showing that this is a reward to them owing to their faith, and indicating that the works of him who has no faith are lost and his reward wasted. [598]

166. *Who answered God and the Apostle after that the wounds had befallen them;* description of the Believers; or, accusative of praise; or subject (they who answered) of which the whole of what follows is predicate. [599]

to those of them that do good and fear there is a mighty reward; 'of' in 'of them' is explanatory [600]. The purpose of mentioning these two qualities [601] is to praise them and to give the ground of their being rewarded, not to limit; for all those 'who answered' were also persons who did good and feared. — It is recorded [602] that when Abu Sufyān and his followers retreated and reached Rauḥā [603], they repented and thought of returning; this reached the Apostle and he called his followers to go out in search of Abu Sufyān; and he said 'None shall go out with us unless he was with us in our battle yesterday' [604]. Then the Apostle went out with a company until they reached Ḥamra-el-asad, eight miles from Medina; now his followers

were smarting from their wounds; nevertheless they bore up, in order that they might not lose their reward; and God cast terror into the heart of the Polytheists, who fled. Then the verse was revealed.

167. *To whom the people said;* he means the riders who met them from ʻAbd Qais; or, Nuᶜaim B. Masᶜūd El-ʾAshjaᶜi [605], of whom ʻpeople' is used loosely, because he is one of the class; as you say ʻSo-and-so rides horses', though he may have only one horse; or because certain of the people of Medina joined themselves to him and circulated his words.

Verily they have gathered a company for you, so beware of them; referring to Abu Sufyān and his friends. — It is recorded that when he went away from Uḥud [606], he cried out ʻMohammed, our rendez-vous is the fair of Badr next year, if thou wilt'; the Apostle answered ʻIf God will'. And when the next year came, he went out with the people of Mecca, till he alighted at Marra Ẓahrān, where God cast terror into his heart and he bethought him of going back. And some riders from ʻAbd Qais passed by him, making for Medina to get provisions; and Abu Sufyān promised them a camel's burden of raisins if they discouraged the Muslims. — Others say he met Nuʻaim B. Masʻūd who had come to Mecca for the lesser Pilgrimage, and asked him to do this; and undertook to give him ten camels. Then Nuᶜaim went out of Mecca and found the Muslims making preparations. He said to them ʻWhen they came against you in your houses not one of you escaped except some solitary ones; do you intend then to go out to them when they have gathered an army against you'? Then the people were discouraged; but the Apostle said ʻBy Him in whose hand is my life I will go out,

although no-one go with me'. Then he went out with 70 riders, saying 'God suffices us'.

and it increased their faith; the pronoun virtually contained in *zāda* (*it* increased) [607] refers to what they said or to the infinitive of 'said' (in 'to whom the people said'), or to the subject of 'people said' if by 'people' be meant Nuᶜaim B. Masᶜūd only; while 'they' in 'their faith' refers to those to whom it was said. The meaning is that they did not attend to it, nor were discouraged thereby, but on the contrary their confidence in God was confirmed, and their faith increased; and they displayed the zeal of Islam, and remained sincere inspite thereof. This is evidence that faith increases and diminishes [608], which is supported by the saying of Ibn Omar, [609] We said 'O Apostle of God, does faith increase and diminish'? He said 'Yes, it increases till it brings its possessor into Paradise and decreases till it brings him into Hell'. And this is clear, if pious acts be reckoned part of the thing called faith, and no less so, if they be not so reckoned; for certainty is increased by familiarity and frequent reflection and the mutual assistance of the evidences.

and they said God is sufficient for us; God suffices us and protects us; from *ʾaḥsaba* in the sense of 'to suffice' with accusative of the person. That *ḥasbun* has in this phrase the meaning *muḥsibun* is shown by the fact that it does not become defined by being annexed in the phrase *hādhā rajulun ḥasbuka* 'this is a man sufficient for thee'. [610].

and a good trustee is He; a good object of confidence is He.

168. *So they returned;* from Badr. [611].

with a blessing from God; safety and stability and increase in faith.

and an increment; and gain in merchandise; for when

they came to Badr they found a fair there and they did business and gained money.

no evil having touched them; in the way of wounds; or of treachery on the enemy's part.

and they followed the favour of God; whereon depends the acquisition of the best of both worlds, in their daring and readiness to go forth.

and God is of mighty munificence; God was munificent to them in confirming and increasing their faith and aiding them towards hastening to the fray, and remaining firm in their religion and displaying courage against the enemy, and preserving them from anything that might hurt them, and causing them to acquire worldly gain together with assurance of their reward; so that they returned with a blessing from God and an increment. The words contain a reproach [612] to those that remained behind and show the folly of their counsel in forfeiting what the others acquired.

169. *Verily that was the Devil;* 'that' means the person who discouraged them — Nu^caim or Abū Sufyān. 'The Devil' is predicate to 'that', what follows being an explanation of his diabolic nature; or, 'the Devil' is an epithet [613], what follows being predicate. Or it is possible that the word 'that' refers to what he said, if we supply a word before 'the Devil' i. e. 'that was *the language of* the Devil', meaning Satan.

he frightened his friends; who kept aloof from going out with the Apostle of God; or, 'making you fear his friends' viz. Abū Sufyān and his followers [614].

and fear ye them not; 'them' refers to the second 'people' in v. 168 [615], according to the former interpretation; to 'his friends' according to the latter.

but fear me; fear to disobey my command and fight with my Apostle.

if ye are Believers; for faith requires that the fear of God be preferred to the fear of men.

170. *And let not them grieve thee that are quick to disbelieve;* who fall quickly thereinto,[616] being eager for unbelief; these are the Hypocrites who stayed behind, or else certain persons who apostatised from Islām: and the meaning is 'be not grieved by the fear that they will harm thee and give help against thee';[617] as is shown by what follows.

Verily they shall not harm God anything; they shall not harm the friends of God by their hastening into unbelief; they shall only harm themselves thereby. *s̲hayʾan* (anything) may be either object[618] or cognate accusative. Nāfiʿ read *yuḥzin* for *yaḥzun* wherever it occurs except in Sura xxi. 103 'the great terror shall not grieve them' where he read *yaḥzunuhum* which is the pointing of the other readers everywhere.

God would fain [not] give them a portion in the next world; a share of the reward in the next world. This points to the long continuance of their disobedience and to their dying in unbelief. And the mention of God's will points to the fact that their unbelief has reached an extreme limit,[619] seeing that the most merciful of the merciful desires that they should have no share in His mercy; and that their hastening to disbelieve is because God does not wish that they should have any share in the next world.

and for them is terrible punishment; besides their forfeiting the reward.

171. *Verily they that have purchased unbelief for faith shall not harm God at all, and for them is painful punish-*

ment; repetition for the sake of emphasis or in order to include all the Unbelievers after specializing the hypocrites who stayed behind and those of the Arabs who apostatized.

172. *And reckon not those that disbelieve that our indulgence to them is good for their souls;* the person addressed is the Apostle or any one who thinks; 'those that' is the object of which 'that our indulgence' is permutative. The second object of 'reckon' is omitted, because the attention is concentrated on the permutative,[620] which serves instead of both objects,[621] as in the words of Sura xxv. 46 'or thinkest thou that most of them hear'? — Or, 'that our indulgence' may be second object, if we supply a word before the second object e. g. 'such that our indulgence to them is good for them', or before the first object e. g. think not that the condition of them that disbelieve to be that our indulgence is good for them'. *mā* (that) is here a substitute for the infinitive and should properly be separated from *'anna* (that) in writing; however it happened to be connected in ᶜUthmān's copy[622], which was followed. — Ibn Kathir, Abu Amr, ᶜĀṣim, El-Kisā'ī and Yaᶜqūb read *yaḥsibanna* (let there not reckon) making 'those that disbelieve' its subject and *'anna* (that) with its clause (our indulgence to them is good for them) the object. Ibn ᶜĀmir, Ḥamza and ᶜĀṣim read *yaḥsabu* (with a for i) throughout the Qur'an. *'imlā'un* (indulgence) means 'to give time' or 'to lengthen life'. Others[623] say it means leaving them to their affairs[624], from the use of this verb in the sense of loosening the foot-bands of a horse to let him feed as he will.

verily we indulge them that they may increase in guilt; fresh sentence giving the reason for the preceding proposition; *mā* (after 'verily') is restrictive[625]; 'that' in 'that they may increase' is the 'that' of volition[626], but accor-

ding to the Muʿtazils the 'that' of consequence.[627] Some read ʾ*annamā* (that) for 'verily' here, and ʾ*innamā* ('verily') for 'that' above, and 'let there not reckon' with the sense 'let not those who disbelieve think that our indulgence to them is in order that they may increase in guilt; on the contrary it is in order that they may repent and enter into faith'; the words 'Verily our indulgence to them is good for their souls' being a parenthesis with the meaning 'Our indulgence to them is good if they cease unbelieving or make up therein for their sins'.

and for them is shameful punishment; according to the last reading recorded it is possible that these words are a circumstantial phrase connected with 'they' in 'that they may increase', i. e. 'that they may increase in guilt having in preparation for them shameful punishment'.

173. *God was not one to leave the Believers in the condition wherein ye are that He might distinguish the base from the good;* the persons addressed are the whole number of the sincere and the hypocrites in the Prophet's time. The meaning is He will not leave you mixed up so that the sincere cannot be known from the hypocritical; rather He will distinguish the hypocrites from the sincere by revelation to His Prophet concerning your characters; or by hard ordinances which none save the most sincere and pious among you can endure or obey, such as the sacrificing of property and life in the cause of God, that your inner feelings may be tried thereby and your convictions revealed. Ḥamza and El-Kisāʾı read *yumayyiza* (distinguish) in the IInd conjugation here and in Sūra vii; the rest read *yamīza* in the Ist.

174. *God was not one to reveal unto you the mystery; nay rather God chooses of His Apostles whom He will;* God

was not one to give one of you knowledge of mysteries, so that he should understand what was in their hearts in the way of belief and unbelief; on the contrary He chooses to be His envoy whom He will, and reveals to him and instructs him concerning certain mysteries, or gives him signs whence he can infer.

so believe in God and His Apostles; with the quality of sincerity.[628] — Or, by knowing that He alone understands mysteries, and that they are His chosen servants who know only what God teaches them, and speak only what He reveals to them.[629] It is recorded that the Unbelievers said 'If Mohammed be veracious let him tell us which of us believes and which believes not'. There is a tradition on the authority of Suddi[630] that the Prophet said 'My people have been paraded before me and I have been shown which believes in me and which believes not'. — Then said the Hypocrites 'He declares that he knows which of us believes in him and which believes not. Now we are with him and he knows us not'.

and if ye believe; duly;

and take heed; of hypocrisy;

then there is a mighty reward for you; whose amount cannot be equalled[631].

175. *And think not those who stint what God has given them of His munificence that it is better for them;* the variety of reading is the same as above. Those who read 'think not' in the second person supply a word before 'those' in order that the two objects of the verb 'think' may correspond, e. g. 'think not *the avarice of* those who stint'; so too do those who read 'think not' in the third person make the subject 'the Apostle' or 'Whoever thinks'. Those who make the relative phrase (those who stint) the

subject of 'think not' suppose the first object omitted owing to its being indicated by the word 'stint' i. e. 'let not them that stint think their stinting good for them'.

nay it; their avarice;

is bad for them; inasmuch as it brings punishment upon them.

176. *They shall have hung round their necks that which they stinted on the day of Resurrection;* explanation of the preceding proposition. The meaning is 'they shall have adhering to them the evil result of their avarice as a collar adheres to the neck'. The Prophet is recorded to have said [632]: 'Never a man fails to pay alms out of his possessions but God puts a serpent round his neck on the day of Resurrection'.

and God's is the inheritance of the heavens and the earth; to God belongs everything in either that can be bequeathed from one to another; why then need these stint Him His own goods instead of spending them in His way? — Or, God will inherit from them whatever they retain instead of spending it in His path, by their destruction; when nothing will remain for them but lamentation and punishment.

and God is well acquainted with what they do; in the way of retaining and giving. Nāfiʾ, Ibn ʿĀmir, ʿĀṣim, Ḫamza and El-Kisāʾı read 'with what *ye* do', apostrophizing them: and this is more emphatic as a threat.

177. *Verily God has heard the language of those that say Verily God is poor and we are rich;* this was said by the Jews when they heard the words (ii.246) 'Who then will lend to God a good loan'? It is recorded that the Prophet sent a letter by Abu Bakr to the Jewish tribe Banu Qainuqāʾ inviting them to Islam and to maintain prayer

and to give alms and to lend to God a good loan, when Pinḥās B. ‘Azurā said ‘Then God must be poor if he asks us for a loan!’ [633]. Then Abu Bakr buffeted him saying ‘Were it not for the covenant that is between us. I had cut off thy head’. Then Pinḥās complained thereof to the Prophet, denying that he had said this, when the text was revealed. The meaning is that it is not hidden from Him [634], and that He has prepared punishment for them on account of it.

we shall write down what they said, and how they slew the Prophets without justice; i. e. We shall write it down in the rolls of the recording Angels; or, we shall preserve it in our knowledge [635]; we shall not pass it over; for it was a grave saying, since it involved denial of God, and mockery of the Qur’an and the Apostles, and for this reason he couples it with slaughter of the Prophets. The verse points out that this was not the first crime they had committed and that those who ventured to slay the Prophets were not unlikely persons to utter words like these. Ḥamza read *sayuktabu* (there shall be written), *waqatluhum* (‘and how they slew’, in the nominative) and *wayaqūlu* (and he shall say) in what follows. —

and we shall say: Taste the punishment of burning; i. e. and we shall be avenged upon them by saying ‘Taste the burning punishment’. The expression contains many of the figures whereby a menace is made emphatic [636]. — The word *d̲h̲auq* is properly applied to the perception of *tastes*, and loosely to the perception of other sensible things and states. It is employed here because their punishment is occasioned by what they said, and that saying sprang from avarice and intense love of money, which man chiefly needs in order to acquire his food, his avarice being or-

dinarily due to the fear of wanting food. For this reason 'eating' is so often mentioned in connection with wealth [637].

178. *That;* referring to the Punishment.

is for what their hands wrought beforehand; in the way of killing the Prophets and saying this, and the rest of their iniquities. 'Hands' is used for 'souls' because most of the actions are done with the hands.

and God does not wrong to His servants; connected by the conjunction with 'what their hands wrought' [638]. It contains a motive for the punishment, because the privation of injustice involves justice, which necesitates the rewarding of the doer of good and the punishment of the doer of evil [639].

who say; these were Kaᶜb B. El-ᵓAshraf, Mālik, Ḥuyayy, Pinḥās and Wabb B. Yehūdā.

Verily God has commanded us; bidden us in the law and charged us.

to believe no Apostle till he bring an offering which the fire eats; to believe no Apostle until he work this particular miracle which the Prophets of the children of Israel used to perform. It consisted in an animal being slaughtered, when the Prophet stood and prayed, and the heavenly fire came down and ate it up, i. e. reduced it by burning to its own nature. This was one of their fabrications and fictions; for the fact that the fire ate up the offering would not necessitate belief except on the ground of its being a miracle [640]; and this and all the other miracles are equal in this respect [641].

Say: Apostles have come to you before me with evidences, and with what ye say; why then did ye kill them, if ye speak true? Refutation by an *argumentum ad hominem*, showing that the Apostles had come to them before Mo-

hammed such as Zacharia and Yaḥya with other miracles which claimed belief, and with the particular miracle which they demanded, and they killed these Apostles; so that if it was the working of this particular miracle which caused belief, and their hesitating and refusing to believe was on account of it, why had they not believed on those who had wrought it among other miracles, but had made bold to slay them?

181. *And if they disbelieve thee, well, Apostles have been disbelieved before thee who came with evidences and the Psalms and the luminous book;* consolation to the Prophet for the unbelief of his people and of the Jews. *zubur* (Psalms) is the plural of *zabūr,* meaning a book which is *confined* to wise maxims from *zabara* 'to confine'.[642] 'The Book' in the language of the Qur'an means anything that contains laws and ordinances, for which reason 'the Book' and 'the Wisdom' are mentioned in connexion with one another throughout the Qur'an. — Others say *zuburun* means 'counsels and reproofs' from *zabara* in the sense of 'to reprove'. — Ibn 'Āmir read 'and *with* the Psalms' and Hishām read 'and *with* the Book',[643] the preposition being repeated to show that the Psalms and the Book were essentially different from the evidences.

182. *Every soul shall taste of death;* a promise and a warning to the Believer and the Unbeliever. Other readings are *dhā'iqatuni-lmauta* with accusative and tanwin, or without tanwin as in the verse 'and not mentioning God save a little'.[644]

and verily ye shall be paid in full your wages; ye shall be given the recompense of your works be it good or bad, complete and full.

on the Day of Resurrection; on the Day when ye shall

rise from your graves. The expression 'paid in full' suggests that some part of the wages may be paid before that day;[645] and this is supported by the words of the Prophet 'The grave is one of the gardens of Paradise or one of the trenches of Hell'.[646]

and whose is rescued from the fire; zaḥzaḥa is originally a reduplication of *zaḥḥa* which means 'to pull out quickly'.

and is made to enter the garden, has won; salvation and the attainment of his desire. The Prophet is recorded to have said 'Whose desires to be rescued from the Fire, let death find him believing in God and in the last day and doing unto men what he would they should do unto him'.[647]

and the present life; its pleasures and its delusions.

is but a deceptive ware; he compares it to a ware of which the seller conceals the defects from the buyer,[648] to induce him to buy it. This is addressed to those who prefer it to the future life; for to those who seek with it the future life it is a profitable ware.[649] *ghurūrin* is either infinitive (ware of deceiving) or plural of the participle active 'of the deceivers'.[650]

183. *Verily ye shall be tried;* i. e. by Allah[651] ye shall be tested.

in your goods; by being commanded to spend and by the disasters which may overtake them.

and your souls; by the sacred war, slaughter, imprisonment, and wounds; and by the dangers, diseases, and fatigues to which they are exposed.

and ye shall hear from them that have been given the Book before you and from them that associate, much mischief; in the way of ridicule of the Apostle and religious objections and provocation of the Unbelievers against the Muslims. — He prophesies this to them before the event that

they may accustom themselves to patience and endurance and be prepared to meet these things so that their arrival will not surprise them. [652]

and if ye hold out; against that.

and fear; to disobey God.

verily that; that endurance and fear.

is of the things that are determined; those things which require determination; [653] or, are things which God has determined on, [654] i. e. has commanded and insisted upon. — *'azm* means originally fixing one's mind upon anything in the direction of bringing it to pass.

184. *And when God took;* i. e. *mention* the time when God took.

the covenant of them to whom the Book was given; meaning those that were learned therein.

Verily ye shall explain it to mankind, not concealing it; reproduction of the address made to them. — Ibn Kathir, Abu 'Amr, and 'Aṣim according to Ibn 'Ayyāsh read the verbs in the third person, because the persons to whom this was said were absent. The *la* (verily) is that of the apodosis of the oath for which are substituted the words 'God took the covenant'. The pronoun 'it' refers to the Book.

then they cast it; the covenant.

behind their backs; and did not observe it, nor attend to it. Throwing behind the back is a proverbial expression for leaving out of consideration and refusing to attend to. The opposite is 'to make a thing the object of one's eyes'.

and bought therewith; and took instead thereof.

a little price; of the refuse and the goods of this world.

and a bad thing they bought; they chose for themselves. — It is recorded that the Prophet said: [655] 'Whose hides knowledge from his people shall be bridled with a bridle

of fire'; and that Ali said 'God did not command the ignorant to learn until he had commanded the learned to teach'.

185. *Think not those who rejoice in what they have done ond love to be praised for what they have not done — think them not in safety from punishment;* The person addressed is the Apostle. Those who read *taḥsibunna* 'think ye not' make the Apostle together with the Believers the persons addressed. The first object of 'think not' is 'those that rejoice', the second 'in safety';[656] the second 'think them not' is for strengthening.[657] The meaning is think not them which rejoice in what they have done in the way of concealing defects[658] and hiding the truth, and who love to be praised for what they have not done in the way of keeping the covenant and proclaiming the right, and narrating the truth, to be in safety from punishment, i. e. enjoying immunity from it. — Ibn Kathir and Abu ᶜAmr read *yaḥsabanna* in the first case and *yaḥsabunna* in the second, making the relative clause[659] the subject and the two objects of the first omitted, as sufficiently indicated by the confirming verb *yaḥsabannahum.*[660] It is as though he had said 'Let not those think who rejoice in what they have done — let them not think themselves in safety'. — Or, the first object may be omitted, and the words 'let them not think them' serve to strengthen the vert, its subject and its first object.[661]

And for them is painful punishment; owing to their unbelief and unfair dealing. It is recorded that the Apostle[662] asked the Jews concerning something in the Law and they told him the contrary of what was there; then they assured him that they had told him the truth and rejoiced at what they had done. Then the verse was revealed.

Others [663] say it was revealed concerning certain who stayed behind from an expedition, and then excused themselves by saying that they saw certain advantages in staying behind, and demanded praise on that account. Others say it was revealed concerning the Hypocrites who rejoiced in their hypocrisy and demanded praise of the Muslims for that faith which they did not practise in reality.

186. *And God's is the sovereignty of the heaven and the earth;* so that he governs their affairs.

and God is powerful over everything; so that He is able to punish them. Some say this is a refutation of their statement 'verily God is poor.' [664]

187. *Verily in the creation of the heavens and the earth, and in the alternation of the night and the day there are signs to them that have hearts;* there are clear evidences of the existence of their Maker and of His Unity and of the perfectness of His knowledge and His power, for those that are possessed of intellects cleansed and purified from the taints of sense and fancy, as was said in the iind Sura. And possibly in this verse he limits himself to these three, because the ground of ratiocination is change, and these three things are exposed to all the forms of change. For change may be in the essence of a thing, as is the change of night and day; or in a portion of it, like the change of the elements by the variation of their forms; or in something outside it, like the change of the spheres by the variation of their positions. — The Prophet is recorded to have said 'woe to him that reads this text and does not ponder thereon.'

188. *Those who make mention of God standing and sitting and on their sides;* i. e. make mention of Him constantly in all postures, standing, sitting and lying. The Prophet

is recorded to have said 'whoso desires to pasture in the gardens of Paradise let him mention often the name of God.' — Some say the meaning is 'who pray in these three postures according to their power' as the Apostle said to 'Imrān B. el-Ḥuṣain [665] 'Pray standing; and, if thou canst not, then sitting; and if thou canst not, then on one side, making signs.' — The verse is used by El-Shāfi'i to show that a sick man must pray lying on his right side, turning the upper part of his body to the Qiblah.

and who ponder over the creation of the heaven and of the earth; to gain guidance and admonition. And this is the most excellent form of devotion, as the Prophet said, 'there is no form of devotion like meditation', since it belongs entirely to the heart [666] and is what was intended by the creation. — It is recorded that the Prophet said: While a man was prostrate on his bed, he raised his head and looked towards heaven and the stars and said I bear witness that thou hast a lord and a creator; O God forgive me! Then God looked unto him and forgave him. And this is clear evidence of the importance of the science of the Articles [667] and of the excellence of its professors.

O our Lord, thou hast not created this in vain; meaning that they say this; i. e. 'who ponder, saying so'. 'This' refers to what they ponder on [668] i. e., to 'the Creation', supposing that to mean the things created, i. e. the heavens and the earth; [669] or to the heavens and the earth' the two having the sense of 'that which is created' [670]. — The meaning is 'Thou hast not created it as a useless sport, without a wise purpose, but on the contrary for wise and important purposes, among them that it might be a commencement of the existence of mankind, and a means of sustaining them, and an evidence that might

guide them towards knowledge of thee and exhort them to obey thee, so that they might gain eternal life and everlasting happiness near thee'.

praise be to thee; far from thee be sport and the creation of vanity! The words are an apostrophe.

so save us from the punishment of hell; for failing to ponder thereon, and by practising what brings it on. The purpose of the *fa* 'so' is to show that their knowledge of the purpose of the creation of the heavens and the earth is what urged them to apply for succour.

189. *Our Lord, verily whomsoever thou doest cause to enter the fire thou hast made him ashamed;* thou hast made him utterly ashamed. A similar phrase is 'Whoever has reached the pasture of Ḍamān [671] has reached it' [672]. The intention is to exhibit the horror of the thing against which they implore aid by calling attention to the magnitude of their fear, and the earnestness with which they ask for protection from it. The verse indicates that the spiritual punishment is more disgraceful than the bodily [673].

and the wrong-doers have no helpers; he means by them those who are caused to enter the fire. The substantive is used instead of the pronoun to show that their wrong-doing was the cause of their being made to enter the fire and of their being cut off from all deliverance therefrom. From the fact that there is no help, it does not follow that there is no intercession: [674] for 'help' means 'forcible aid'.

190. *Our Lord, verily we have heard a herald summoning to belief;* he makes the direct object of the verb 'we have heard' the author of the sound, [675] omitting the object of the thing heard, as being sufficiently indicated by the descriptive clause; producing a rhetorical effect which would not have been produced by making the thing heard the

object of the verb. — By leaving 'a herald' indefinite and objectless, and then limiting it, he enhances his dignity [676]. The person meant is the Apostle. Others say the Qur'ān [677]. Words like 'to call' and 'to invite' [678] take for their government either *'ilay* or *l*, because they contain the ideas of 'direction' and 'propriety'.

saying: Believe in your Lord. And we have believed; 'an is either equivalent to 'that is', or is the *'an* of the maṣdar [679].

And we obeyed.

191. *Our Lord, so forgive us our sins;* our capital offences: for they have consequences [680].

and cover our ill-deeds; our light offences: which are to be disapproved of but are covered in him who avoids capital offences.

and take us to thyself with the innocent; privileged with their fellowship and numbered in their company. The words call attention to the fact that they love to meet God: and 'if a man loves to meet God, God loves to meet him.' [680a] *'abrārun* is the plural of *barrun* or *bārrun* like *'aṣḥābun* and *'arbābun.*

192. *O our Lord, and give us what thou hast promised upon thy Apostles;* i. e. the reward thou hast promised us upon believing thy Apostles. Having expressed his obedience to what he is ordered, he asks for that which has been promised him on condition thereof, not out of any fear that the promise will be broken, but out of apprehension lest he may not be one of those to whom the promise is made, owing to some evil consequence or to his coming short in his obedience: — or else the request is made out of devotion and humility. — Possibly *'alay* depends on a word omitted like 'what thou hast promised us *by a revelation sent down* upon thy Apostles' or 'set

upon them'. Others say the meaning is 'by the tongues of thy Apostles.'

and make us not ashamed on the day of Resurrection; by protecting us from what will bring that shame about.

verily thou wilt not break the appointment. to reward the believer and answer him that prays. — According to Ibn ᶜAbbās the 'appointment' is to raise them after death. 'O our Lord' is repeated in order to emphasize the supplication and to point out how each request stands by itself, and how important each is. In the 'Sayings of the Prophet's Companions' we read: [681] 'if a man be troubled by anything, if he say five times *Rabbanā*, (our Lord!) God will save him from what he fears'.

193. *And their Lord answered them;* granting their request. The Xth conjugation is more appropriate than the IVth [682]. It can take either a direct accusative, or *lām.*

that I shall not waste the work of any worker of you; by saying that 'I shall not' etc. Others read ᵓ*innī* (verily I) supposing *istajāba* to imply 'saying.'

male of female; explanation of 'worker';

one of you from the other; since the male comes from the female and the female from the male. Or, because both are of one stock. Or, because they are so closely connected and united [683]. Or, because they are conjoined and agreed in religion. It is a parenthetical sentence, showing the association of the men with the women in what has been promised to the workers. It is recorded [684] that Umm Salama said: O Apostle of God I hear how God mentions the men in connection with the *hijrah,* but not the women. Then the text was revealed.

194. *And those that have abandoned;* this and what follows is a specification of the works of the workers and of

the reward prepared for them by way of praise and exaltation. The meaning is, now those that have abandoned their polytheism or their homes and their associations for the sake of religion.

and have been brought out of their houses and have suffered injuries in my way; for the sake of their belief in God, and on His account.

and have fought; with the Unbelievers.

and been slain; in the Holy war. Ḥamza and El-Kisāᵓi read *vice-versa* (have been slain and have fought), because 'and' does not imply any order in time[685], and the second is better[686]. Or, because the meaning is, that when some had been killed, the rest fought, and fainted not. Ibn Kathir and Ibn ᶜĀmir read *quttilū* in the IInd conjugation of multitude.

verily I will cover their evil-doings; I will wipe them out.

and I will cause them to enter gardens, beneath which rivers flow, (195) *a recompense from God;* i. e. I will recompense them therewith as a recompense from God, by His munificence. 'Recompense' is a confirmatory maṣdar.[687]

and God — with Him is fair recompense; for acts of piety; He is able to give it.

Let there not deceive thee the ease of them that disbelieve in the countries; the person addressed is the Prophet, and the meaning is, his people; or else the command is intended to maintain the Prophet in the state of mind wherein he is, as in the words of God (lxviii. 8) 'Do not obey them that disbelieve.'[688] — Or the person addressed is each one. — The veto according to the sense is directed to the person addressed (i. e. 'thou' not 'the ease' art forbidden to do something); and it is according to the language directed to 'the ease', in such a way that the

cause [689] is put in the place of the effect, for the sake of forcible expression. — The meaning is ‘look not at the ease and good fortune which the Unbelievers enjoy; neither be deceived by their prosperity in their traffic and merchandise and agriculture’. It is recorded that certain of the Believers used to see the Polytheists in ease and comfort, and said ‘Truly the enemies of God are in the good fortune which we see, whereas we have perished of hunger and fatigue’: then the verse was revealed.

a small provision; predicate of an omitted subject: i. e. that ease is a small provision, owing to the shortness of its duration in comparison with what God has prepared for the Believers. — The Prophet is recorded to have said: [690] ‘The present world in comparison with the next is like one of you putting his finger in the sea, and let him see how much he brings out’.

then their abode is Hell and a bad bed; is that which they have made for themselves.

But for those who have feared their Lord are gardens beneath which rivers flow, abiding therein, a guestright from God; nuzlun or *nuzulun* means the food drink and present prepared for a guest. Abu ’l-Sha‘r el-Ḍabbi says: [691] ‘and whensoever the champion came to see us with his host, we made the spears and the sharp swords his guestright.’ It is in the accusative as ḥāl after ‘gardens’; and the prepositional phrase serves as regent. [692] — Others make *nuzlan* confirmatory maṣdar supplying ‘into which they are brought a bringing’. [693]

and what is from God; owing to its amount and its durability.

is better for the innocent; than that in which the guilty luxuriate, owing to its small amount, and the quickness with which it disappears.

and verily of the people of the Book there are those that believe in God; revealed in reference to Abdallah B. Salām and his fellows; others say in reference to forty from Najrān, and thirty-two of the Abyssinians, and eight of the Greeks who had been Christians and became Muslims. — Others say in reference to ᵓAṣḥama [694] el-Najāshī [695], when Gabriel informed the Prophet of his death, and the Prophet went out and prayed over him. Then the Hypocrites said 'Hark at this man praying over a Christian barbarian whom he never saw,' [696] — The *l* is introduced before the subject of *'inna* [697] (verily) only because of its separation from *'inna* by the adverbial phrase (of the People of the Book).

and in what has been revealed to you; the Qurᵓān.

and what has been revealed to them; the two Books.

submitting to God; ḥāl of the subject of 'believe'; in the plural according to the sense.

who do not buy with the signs of God a small price; as those of their Doctors, who alter the text, do.

199. *Those have their reward with God;* their peculiar reward [698] which has been promised them in the verse (xxviii, 54). 'Those shall be given their reward twice over.'

verily God is quick at reckoning; owing to His knowledge of their deeds, and the recompense which each worker deserves; and owing to the fact that He does not need to ponder and be cautious. — The meaning is that the reward promised will quickly reach them, for quickness in reckoning induces quickness in recompensing.

200. *O ye that believe, endure;* the trouble attending on acts of piety, and the afflictions which may overtake you.

and rival in endurance; and outdo the enemies of God in endurance of the trials of war; and outdo your worst enemy [699] in constancy in disobeying your lusts. This is

specially mentioned after the general command to endure, owing to its difficulty.

and equip; your bodies and your horses at the frontiers, watching for attacks; and equip your souls for devotion, as the Prophet said: 'Part of equipment is waiting for prayer after prayer'. — Another saying of the Prophet is: 'Whoso is equipped night and day in the Path of God, it is as though he had fasted the month of Ramaḍān and said the nightly prayers [700], without breaking his fast, and without retiring from prayer except for the needs of nature,

and fear God: perchance ye may prosper; fear Him by freeing yourselves of all besides Him, in order that ye may attain the final prosperity. — Or, take heed of evil-doing; perhaps ye may succeed in obtaining the three graduated stages, viz. endurance of the toils necessitated by devotion; contention with your inclinations by throwing off old habits; and having your hearts equipped on the side of right, in order to await those divine messages that are spoken of as 'the Law', 'the Path' or 'the Truth'.

The Prophet is recorded to have said [701]: Whoso reads the Sura of the family of ᶜImrān shall be given for each verse a safe-conduct over the bridge of Gehenna. Also: Whoso reads the Sura in which the family of ᶜImrān is mentioned on Friday, God and His angels shall be gracious unto him until the Sun goes down.

NOTES.

1) The ‘vulgate’ means the reading of all or some of the eight canonical readers, whose names are given in the preface. B. on II. 91 states that the word جبريل is read in eight ways, four of them occurring in the مشهور, which he then proceeds to explain; the rest being شواذ or ‘exceptional’. The commentator on *Musallam El-Thubūt* p. 313 disapproves of the use of the term مشهور, for which he says متواتر should be employed. Suyūṭī (*Itqān* p. 151) quotes an opinion according to which a مشهور is a reading handed down by a chain of trustworthy persons, but not so well attested as a متواتر.

2) The fact that the nunnation is dropped implies that these letters are in some sort of pause. B. in his commentary on Sura II. 1 (translated in de Sacy's *Anthologie Grammaticale*) discusses the views of the early critics on the nature and meaning of these letters. The Mohammedans seem unanimous in making them part of the original Qur'ān as delivered by Mohammed, a fact which is against the theory (‘now ordinarily accepted’, according to Dieterici *Wörterbuch zum Koran*) that they are really abbreviations of the names of the owners of MSS.

3) A parallel case to this would be the reading in XV. 45, 46 *ʿuyūninu-dkhilūhā* for *ʿuyūnin ʾudkhilūhā* بالقاء ضمة الهمزة على التنوين واسقاط الهمزة (S. Z. II. p. 154.

4) في حكم is often used in the sense of equivalent to, e. g. B. I. p. 506 سابعتها الانفال والتوبة فانهما في حكم سورة 'for the two count as one Sūra'.

5) تخفيف is the technical name for the change of a hamza into an elif elwaṣl etc.; Muf. § 658, ʿItqān p. 231 sqq.

6) الدرج is opposed by the grammarians to الابتداء 'the beginning' and الوقف 'the end' of a sentence. See e. g. Muf. § 183.

7) The numerals in lists lose their final vowels like the letter-names of the alphabat, Muf. § 321; but in a hasty enumeration the hamza of ʾithnāni may be 'lightened'.

8) The two vowelless consonants meant are يمْ; so in Sura XLI. 1 which commences حم we are told that the reading ḥāmīma was due to التقاء الساكنين. The grammarians attribute the final fatḥa of كَيْفَ أَيْنَ etc. to the desire to avoid this concurrence (Muf. § 159). F. D. on Sura II. 1 discusses the question why the fatḥa is employed in such cases, whereas it is not employed (ordinarily) between two separate words.

9) Ibn Yaʿish p. 1317, l. 14 'where there is a pause two vowelless consonants may come together; for the pause supplies the place of a vowel'.

10) Ibn Yaʿish (p. 1320, l. 6) makes the two vowelless consonants *m*, *l* (the first *l* of الله), and this may have been the intention of Sibawaihi, who gave this explanation, wherein he was followed by Zam. in the Muf. (§ 623). The arguments however of Zam. and B. evidently assume that the explanation given above is correct.

11) The readings given by B. without the names of their authorities are usually uncanonical (Shih.; called شواذّ); the person referred to here was ʿAmr B. ʿUbaid.

12) Various traditions to this effect are quoted in the collection of prayers called *Ḥiṣn Ḥaṣīn* p. 35.

13) 'The name whereby if God be asked, He bestows, and if He be invoked, He answers' *Maṣābīḥ El-Sunnah* I. 109. F. D. I. 63 discusses it at length.

14) This is obtained from the use of the II[nd] conjugation here and the IV[th] below. Cf. B. on XVI. 101, 102; XVII. 116. Ibn Hishām *Mughni* II. p. 117 (ed. Muḥammad El-Amīr) observes that XXV. 34 is against this distinction. The variations of the readers in the punctuation of the word are recorded by F. p. 39 l. 6.

15) 'Meaning for the sake of justice' S. Z.

16) Equivalent to a participle in the accusative, e. g. ملتبسا. The remark should have been restricted to the two last explanations.

17) The derivation from ورى would give the sense 'enlightenment'. The Cufans regarded تورٰة as of the form تفعلة, the Baṣrans as of the form فوعلة, with change of و into ت. The derivation of أنجيل from نجل would refer to the production of the Gospel from the Eternal Table. The suggestion that they must be Arabic words is due to the article being prefixed to them, which in the case of foreign words is irregular.

18) ʾ*Imālah* means the pronunciation of *ā* like the English ai or ei. According to Muf. § 634 *r* before *ā* prevents ʾ*imālah*. The 'readers' followed different theories with regard to this process, which are recorded in the تيسير of El-Dāni. As in other cases their pronunciation was based on etymological grounds, cp. B. on XVII. 72.

19) That is, a slighter form of ʾ*imālah;* other names for it are بين بين, تلطيف, تقليل (*Itqān*, p. 216).

20) Qālūn's reading counts as Nāfiʿ's, he and Warsh being the two recorders of Nāfiʿ.

21) I. e. our predecessors in God's favour; cp. B. on V. 48, 52; this question — which in any case refers only to enactments not definitely abrogated — is discussed in the

'Principles of Jurisprudence'; in *Tanqīḥ* p. 130 it is stated that the Shafiᶜites, Malekites, and Hanefites all hold that 'we' are so bound; B. in his *Minhāj* discusses the question with regard to the Prophet himself, and supposes that the Prophet before his mission was commanded to obey former revelations in generalities, not in particulars. The ordinary reason assigned for the neglect of Pre-Muhammadan revelation is that the tradition cannot be trusted (*Musallam El-Thubūt*). Homiletic writers, e. g. Ghazzali in his *ʾIḥyā-ul-ᶜulūm*, quote the sacred books frequently enough, but the quotations when not apocryphal are inaccurate. — The passive verb تُعُبِّدَ is regularly used in this sense; the active تعبّد may be used of God, e. g. F. M. I. 194, 5.

22) The number of these is given by Ibn Quṭaibah at 104; other writers are less modest; according to B. on XXII. 51 it would be 313. The word being regarded as infinitive of فرق takes no plural (Sharb.).

23) The word is the Syriac *purqānā* 'redemption' as was truly seen by Abu'l-Qāsim (*Itqān* p. 311) and others; and this must have been understood in early times since بدر الفرقان as applied to the greater Badr must mean 'Badr of Deliverance' (not 'Badr of discrimination' as Ḥalabi, II. 189 interprets it). Mohammed seems here to have regarded it as the name of a sacred book, probably misunderstanding some Biblical quotation.

24) Suggested by the enumeration in IV. 161. Mohammedan writers sometimes speak of 'the four Books', making the Psalms count as the fourth (*ʾIḥyā ᶜulūm id-dīn* I. 54 etc.).

25) This is stated forcibly by B. on XX. 133, who holds that the former Books require the Qurʾān to confirm them.

26) F. D. seems to claim this suggestion as his own. Shih. states that in some copies the following was added; وعن عمر بن جعفر بن الزبير قال الفصل بين الحق والباطل فى ما اختلف فيه الاحزاب من امر عيسى وغيره .

27) The omission of the article is supposed to imply تعظيم or 'grandeur'.

28) نَقَم is the more correct (S. Z.).

29) The 'philosophers', i. e. the school of Avicenna, denied that God knew particulars, i. e. things which change; for with the change in the fact there must come a change in God's knowledge. This argument is dealt with in *Mawāqif* p. 593 (47—51 Sörensen); see also B. on XXI. 51.

30) كالدليل 'like a proof' (cf. on XI. 100: I. p. 446 l. 12). It is usual to insert the article in this case; so الاية صريحة او كالصريحة. — With استدلال compare the note on II. 116. The دليل comes after the statement, the استدلال before.

31) The argument by which God's wisdom is proved in the Kalām is drawn from the fact that the creation is متقن, *Mawāqif* V. 3. 3. The verse is not a proof of it, but suggests the argument by which it can be proved.

32) Giving the article the universalizing sense (الاستغراق).

33) See Sprenger III. 488. 'The Najranites were converted to Arian Christianity in the IVth century'. Najrān is said to be 7 days' journey from Mecca, in the direction of Yemen, containing 37 villages. The embassy consisted of 14 deputies sent to answer the Prophet in reply to an epistle sent by him.

34) The different sects interpreted the words محكم and متشابه differently. With the Shāfiᶜites a verse is *muḥkam* when its sense is clear, i. e. when the reader is convinced that a certain sense and no other is intended; *mutas͟hābih* when it is obscure. The Hanefites hold that *muḥkam* is a text which has not been superseded, *mutas͟hābih* one of which God reserves the meaning to Himself. The two terms with them are the extremes of a system, not a dichotomy. B. however in his Commentary frequently uses *muḥkam* in the sense of 'not abrogated'; see VI. 140, VII (heading), VIII. 15; and this sense would seem to be supported by

XXII. 51 ثُمَّ يُحْكِمُ اللّٰهُ آيَاتِهِ, referring to abrogated texts.

35) The two causes (Muf. § 18) for اخر being diptote are 1) its being an adjective, 2) is being altered from one form to another; the form from which it is altered however is variously given as الأُخَر i. e. that plural of the superlative which according to Muf. § 355 cannot be used without the article, and as آخَر مِنْ; the fact that the elative أفعل is regularly followed by مِنْ makes the omission of مِن after آخَر (§ 358) a case of alteration. The objection urged by the grammarian Abu Ali El-Fārisi that if اخر is altered from الاخر it should have the same meaning as the latter is answered in the text.

36) The Day of judgment. The commentator on *Majāni 'l-Adab* I. 87 would seem to make ساعة in this phrase plural of سائع, meaning 'those that shall perish'. Mohammedan writers interpret قيام as كون.

37) They were 19; see Sura LXXIV. 30.

38) This text with the pause at الله was quoted by the sect called الحشوية who maintained that the Qur'ān contained meaningless matter.

39) A prayer to be said whenever the reader comes across an equivocal text.

40) A frequently cited tradition; quoted often in the *'Iḥyā-ul-'ulūm* and the F. M.

41) Viz. the Mu'tazils, such as Zam. B. is following Zam. unthinkingly. Another way of avoiding the doctrine here implied was to read لاتَزُغْ قلوبنا (Zam.).

42) Name given to the adverbial accusative of place and time.

43) So Ibn Hishām, *Mughnī* I. 74. اذ is said to be a noun of time employed as a ظرف, in this case put into the genitive after another ظرف.

44) The difference of meaning will be that in this case we should render 'after thy guiding us', in the former 'after the time of thy guiding us'. S. Z. says اذ loses its meaning of 'vessel' by having بعد annexed to it.

45) This suggestion seems not to be found in the other commentaries.

46) Got from the omission of the object.

47) Polemic against the Muʿtazils.

48) Suggested by the change from the 2nd to the 3nd person and the substitution of الله for رب.

49) The phrase more ordinarily used for this is التفات, discussed by Taftāzāni pp. 199 sqq. According to Qasṭalāni on Bukhari I. 142 (first ed.) some objected to the employment of the phrase التفات with reference to God, as suggesting that God was in space; doubtless this is why B. as a rule avoids it, substituting تلوين الخطاب, تلوين simply (XIV. 19), التفنن في الكلام (XX. 8). Occasionally, however, he uses the ordinary term (III. 176).

50) The Waʿīdites were a Muʿtazilite sect, headed by El-Jubbāʾī (on whom see Dugat, *Histoire des philosophes Arabes* p. 141, Steiner, *die Muʿtazilen* p. 81). They held that God could not pardon evil-doers, and that the punishment with which they are threatened in the Qurʾān is irrevocable. وعيد 'menace' was, they said, included in the word وعد and its derivatives. — They are referred to by B. on II. 5 (p. 20 l. 11); and in ʾIḥyā-ul-ʿulūm IV. 120 we read of Abu Sahl El-Zajjāj who was of the اهل الوعيد.

51) As in X. 37 ان الظن لا يغنى عن الحق (Zam).

52) Giving اغنى the sense 'to avert'. The whole will then be construed 'shall not avert from them any part of God's vengeance'.

53) It is rather the ك which in that case is virtually in the nominative, as predicate of a suppressed nominal subject.

54) 'Since what a person takes trouble over becomes his habit'. Gl.

55) The rule being that when the circumstantial phrase is in the perfect, قَدْ must be either expressed or understood. Muf. § 80.

56) But since the next verse, apparently connected by the sense with this, speaks of Badr as past, this is unlikely.

57) Ibn Isḥāq p. 383. Muir p. 328.

58) Zam. has another tradition according to which the Jews, who had waited for a second battle to consider the Prophet's claims, found them annulled by the battle of Uḥud.

59) Muir p. 328. A. H. 5. The horrible story is told by all the authorities, e. g. Bukhari VI[6] p. 327.

60) Muir p. 290. A. H. 3.

61) Muir p. 392. A. H. 7.

62) I. e. the fulfilment of the prophecy uttered here.

63) See Muf. §§ 469 and 473. Verbs of praise and blame take as their agent a definite noun, followed by the name of the person or thing praised or blamed. The latter is called المخصوص بالمدح او الذم, and, when there is no doubt how it should be supplied, may be omitted.

64) See Sura X. 46.

65) Those who read thus referred 'ye' to the Jews, rendering the whole 'Ye saw the unbelievers twice the number of the Believers'.

66) Rather 'they thought them'; أُرِيَ being commonly used in this sense.

67) But the specializing accusative — an accusative before which أعني 'I mean' is to be supplied — should be definite, Muf. § 57. Here the epithets which follow might be regarded as a sort of definition.

68) The sense will then be 'two parties which met together, the one believing, the other unbelieving'.

69) As well as 'a warning'.

70) El-Ḥasan El-Biṣri (ob. A. H. 110) held this view, in which he was followed by the Muʿtazils.

71) Ascribing the beautifying of licit pleasures to God, that of illicit pleasures to Satan. El-Jubbāʾī, one of the most eminent of Muʿtazilite writers, flourished 225—303 A. H. Jubbā is a village near Baṣrah. His full name was Abu Ali Muḥammad B. Abdil-Wahhāb.

72) A theory ascribed to the Prophet.

73) Of gold.

74) Of course it is derived through the Aramaic from *centenarius*.

75) A thousand dīnārs (or, dirhems). — This figure is specially noticed in the books on rhetoric; ظل ظليل 'a thick shade' being the most familiar example.

76) رِضوان is Ḥijāzī, رُضوان Tamīmī; or, the first is the noun, the second the infinitive (*Nawāhidu 'l-abkār*).

77) Synonymous with the expression 'specializing accusative'.

78) To merit forgiveness, if an offence has been committed; to be ready for it otherwise. The Muʿtazilites held that works (طاعات) formed an integral part of faith, a doctrine against which this passage is directed.

79) B. on Sura V. 115 uses the phrase مقامات السالك more correctly, making the مقام a stage of perfection, not as here a religious exercise. So S. Z. I. 682 calls worship for duty's sake اعلى المقامات.

80) Abu Ḥayyān denied that the copula could have this force.

81) A doctrine probably derived from the Greek medicine.

82) According to F. M. I. 213 the متهجد is 'one who rises and sleeps, and rises and sleeps, and rises and sleeps'.

83) 'We gave him Isaac and Jacob as a grandson'. — Abu Ḥayyān allowed even جاءنى زيد وعمرو راكبًا, taking راكبًا with the latter.

84) The confirmatory *ḥāl* consists of an adjective signifying a permanent quality of the subject of a nominal

sentence, confirming the predicate of that sentence; since every *ḥāl* must have as regent (Muf. § 75) a verb expressed or understood, the grammarians (Muf. § 79) supply in this case something like اعرفه or اثبته, or أحقّه (so in Jahn's ed. of the Muf.; the Lucknow ed. has here أُحِقُّه).

85) But in that case it should not be indefinite, Muf. § 57.

86) Which admits of this construction as well as of another, Muf. § 102.

87) The adjective ought to accompany the substantive, Muf. § 149.

88) S. Z. takes it بسبب معرفتهم, which can scarcely be right.

89) Quoted by El-Baihaqi in شعب الايمان (*Nawāhidu 'l-abkār*).

90) I. e. the *kalām*. Baiḍāwi wrote more than one treatise on this subject.

91) If 'faith' mean belief in the Unity, then the two propositions will be identical. This was the opinion of the مرجئة 'Murjites', who held that 'faith' consisted in the assertion of this proposition, unaccompanied by works. The chapter ايمان in Bukhārī's Ṣaḥīḥ is directed against them.

92) A *badal* of comprehension is one in which the first phrase in some way includes the second, e. g. 'they ask thee concerning the sacred month, fighting in it'. — F. D. explains this opinion here as signifying that Belief in the Unity is one of the propositions included in the code called Islām; but it would seem that the second term is in that case more inclusive than the first.

93) قال should be followed by إنّ (Muf. § 518). It is a common error to write أنّ after it.

94) Geiger in his treatise 'Was hat Muhammad aus dem Judenthum genommen' endeavours, but without success, to

account for this myth, which is repeated by Mohammedan writers to this day. B. on IX. 30 acknowledges that the Jews repudiate this assertion.

95) ‘The descendants of the 70 Elders to whom Moses at his death committed the Law’. S. Z.

96) أسلمتُ ومَنْ would not be allowable for أسلمتُ أنا ومَنْ, Muf. § 158; the exceptional case in which a word intervenes is not noticed by Zam., but by his commentator Ibn Ya‘īsh p. 397, l. 20. Some objected that with either of the explanations given the object وجهي ‘*my* face’ is improper. Compare the notes on VI. 23 and XIII. 25.

97) I. e. مَن is accusative after و.

98) Similar in respect of the employment of the interrogative for imperative.

99) According however to Ibn Ya‘īsh (p. 124) Sibawaihi did allow ف after أنّ when the Mubtada᾽ contained the idea of a condition, because the introduction of إنّ makes no difference in the nature of the proposition, whereas El-Akhfash disallowed it altogether. Perhaps B. was misled by the words of the Mufaṣṣal.

100) Taftāzāni p. 130. ‘Implying that the object has reached a pitch of exaltation or degradation which does not admit of being defined’. Other uses of indefiniteness are تكثير and تقليل.

101) Ibn Isḥāq p. 383 gives نعمان for نعيم. F. has نويم.

102) See Ibn Isḥāq p. 393—395. The Prophet, being called upon to decide the punishment of a Jewish adulterer and adulteress in accordance with the law of Moses, said they should be stoned. The Jews denied that any such enactment existed in the Law of Moses.

103) S. Z. observes that the pointing of ليحكم cannot affect this question. Zam.'s words are to the effect that بينهم

shows that the dispute is between rival parties among the Jews, not between the Jews and Mohammed. B.'s words are stated by Gl. to be a refutation of this, on the ground that the cause of the right party among the Jews was identical with that of the Prophet; it is more probable that they are a careless copying of the passage of Zam. Cf. F. D. p. 133.

104) Shih. observes that it is difficult to see how any of the questions raised here were connected with the articles. Apparently B. has a somewhat confused reminiscence of a passage in his own Minhāj Bk II, c. 1, qu. 5. 'Was Mohammed bound by the codes of his predecessors or not, after he had been called to the Prophetic office? Most say No. Some say he was commanded to draw from them. This is shown to be false by the facts that he waited for a revelation before deciding, that he did not consult the older books, and that we do not consult them. It is answered that he did consult them in the case of the stoning. We reply, as an *argumentum ad hominem*. And our opponents also quote texts in which the Prophet is commanded to follow the steps of older prophets. We reply, in reference to the articles and general principles of religion'.

105) Explanation of ثُمَّ which here implies distance not in time but in thought; since their 'turning back' would not naturally be expected. See Taftāzāni pp. 424, 5, where several examples of this supposed use are given. Taft.'s words are كثيرا ما يجى لاستبعاد مضمون الثانية عن الاولى وعدم مناسبته له.

106) The rule is that a *ḥāl* must belong to a definite word, unless it precede its subject. There is however a difficulty in making the words a *ḥāl*, since a *ḥāl* should not be a permanent quality but a transient state. S. Z. would make it a *ḥāl* of هم in بينهم.

107) The oath according to Gl. L. is that in XIX. 72 'each one of them shall descend thereunto'. The interlinear gloss inte prets it مثل فى القلة 'proverbial expression for a

little'. More probably the oath is that mentioned in a tradition quoted by F. on Sura II. 74 after El-Ḥasan and Abu 'l-ᶜĀliyah: 'The Jews said God swore he would punish us 40 days; God therefore will punish us 40 days only in order to fulfil His oath'.

108) This tradition is not given in the ordinary works on theology.

109) See *Mawāqif* (Ind.) p. 711 where the doctrine that one capital sin annuls all previous good works is ascribed to the bulk of the Muᶜtazils and Khawārij. The author of the Mawāqif however does not adopt B.'s solution, but thinks the punishment and reward may be mixed.

110) A verse however is quoted in which يا اللهم occurs.

111) Muf. § 506 quotes تربّ الكعبة.

112) The Cufans (El-Farrā); see Ibn Yaᶜīsh p. 181 who rightly ridicules this view. A form لاهُمَّ = الاه is read by some in a verse of El-Aᶜshā (Shih. I. 57).

113) The argument being that by being compounded with an interjection it has become an interjection and so could not be qualified.

114) F. D. shows that the Prophetic office is the highest degree of sovereignty.

115) Because the same *person* cannot cease to be a Prophet, if he once become one (F. D.).

116) Cf. B. on X. 4.

117) أدب is often used in the sense of 'reverence'. Shih. I. p. 49 says that to use بالله for بسم الله involves اساءة الادب or 'irreverence'. Compare for the present context F. M. I. 266.

118) So Gl.

119) Not in the authentic works. The books called دلائل النبوة of El-Baihaqi and Abu Nuᶜaim are quoted for this.

120) The Battle of the Ditch, called also الاحزاب, was fought A. H. 4.

121) Salmān El-Fārisi, the Christian who had suggested the entrenchment of Medina; a semi-mythical personage whose death is placed variously A. H. 30, 34, and 36, at the age of 250 or 350 years. Both the Muhājirs and the Anṣār claimed him. Ḥalabi II. 407.

122) Rocky mountains enclosing Medina.

123) Near Cufa. The resemblance is to be found in their whiteness smallness and compactness.

124) Capital of Yemen.

125) Medina.

126) Refers (according to F.) to lengthening the nights etc.

127) Yet according to El-Shafi^{c}i and 'the majority' this is allowed. See Mawerdi's *Constitutiones.*

128) Said to be Bashshār by Sharīshī in his commentary on Hariri I. p. 423, where this verse is quoted.

129) Infinitive of conjugation I, used with a finite verb of VIII; allowable according to Muf. § 40.

130) And therefore takes this construction.

131) See Preface.

132) From Zam. The meaning is said to be either 'let thy body be among them, but thy heart in Paradise'; or 'keep a mean between befriending them and opposing them, but walk on one side in the matter of assenting to what they do'. A third suggestion, given by S. Z., is 'do not avoid their society, but avoid engrossing thyself (الخوض) in their business'. — F. D. here enumerates various limitations to the licence given in the text.

133) There is a difficulty in the syntax in this interpretation. Some doubted whether the subject of a verbal sentence could be a pronoun referring to something annexed to a noun governed by the verb; here the whole sentence equals يوم وجدان كل نفس ما عملت تود, in which the agent of تود is a pronoun referring to نفس which is annexed to يوم, which is governed by تود. El-Kisāʾī and most of the

Baṣrans allowed this construction, and a verse is quoted resembling the present text

اجـل المر يستحث ولا يـدرى اذاما يبغى حصول الامانى

However El-Farrā with El-Akhfash and other Baṣrans disapproved of the construction where the virtual regent was annexed to an accusative (Shih).

134) Compare its supposed omission before أن; *Itqān* p. 344.

135) With the sense 'the day on which each soul shall find whatever good it did, and whatever evil it did, wishing there were', etc.

136) A careless observation of Zam. after El-Wāḥidi; where the protasis has the perfect, the apodosis may be either indicative or jussive (Muf. § 586). Some endeavoured to defend Zam. on the ground that the indicative is rare.

137) I. e. the construction in which ما is *Mubtada*, and تود or ودت *Khabar*.

138) Whereas a condition may be fulfilled or not.

139) On the love of God in Islam see von Kremer's 'Herrschende Ideen' p. 63. B. takes his definition from F. D.; Zam. gives others, called by F. D. those of the متكلمون; viz. the love of God by His servants is an improper expression for their desire to serve Him only, and their liking for that service; whereas God's love of His servants signifies His being satisfied with them and commending their actions.

140) Ṣufic conceptions. Its coming from God represents the stage of استحضار الغائبة; whereas the last, in which the object wherein the perfection was supposed to exist has perished, while the perfection remains, represents the stage of التوحد الصرف or 'complete union'.

141) As by Zam.

142) In the text.

143) I. e. to include others besides 'those who turn back'.

144) See F. D. p. 145. Such a privilege was the extended vision whereby Abraham and Mohammed could see all the kingdoms of the world; Jacob's power of smell, etc.

145) The answer is that عالمين means the persons contemporary with each particular prophet. On this question see *Mawāqif* (Sörensen) pp. 238, 9: ‘There is no question that the Prophets are superior to the Lower Angels; the only question is about the Upper. Most of our Colleagues (the Ashʿarites) and the Shiʿites make the Prophets superior; only the Muʿtazils and among our Colleagues Abu Abdallah El-Ḥulaimi and the Qāḍi Abu Bakr make the Angels superior’.

146) Tradition of Muqatil ap. F. Cf. 1 Chron. V. 25.

147) The genealogy is taken from Matthew with the omission of several members and the ingenious insertion of ʿImrān after Matthan. The Gospel makes Matthan father of Jacob, and Jacob father of Joseph. The names are grossly corrupted in all the copies. In the Calcutta edition of Zam. the editor has left space for all but the most familiar names.

148) I. e. all of one sect.

149) See on this question *Itqān* p. 341. This view is ascribed by F. D. to El-Akhfash and El-Mubarrad. Abu ʿUbaidah held that in such cases أن was otiose.

150) The genealogy then according to the Muslims is

```
Fāqūdha          Matthan
   |                |
Hannah     =     ʿImrān
             |
   ┌─────────┴──────────────┐
Maryam                    ʾIshā = Zacharia
   |                        |
 ʿIsā.                    Yaḥyā
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According to this (as Gl. observes) Maryam and ʾĪshā (Elizabeth) will be sisters; however as ʾĪshā was married to Zacharia at the time of the birth of Maryam, she cannot have been the daughter of Hanna, whose long barrenness is mentioned here. This then would suggest that ʾĪshā was ʿImrān's daughter by a former wife, which B. signifies by لـلاب; but this is contradicted by the assertion that she

was Maryam's aunt and Hannah's sister. Another suggestion therefore is that Hannah and ʾĪshā were both daughters of Fāqūdhā; so that, since the daughter of a sister can losely be called sister, Yaḥyā and ʿĪsā may still be called ابنا خالة.

151) This story is told in the *Protevangelium Jacobi Minoris*, ed. Thilo p. 180. F. quotes for it El-Kalbi and Ibn Isḥāq.

152) F. D. more clearly جعلت ذلك النذر وسيلة الى طلب ذكر.

153) This statement seems confused. The reasons given are reasons for saying وضعتها instead of وضعته, as will be seen by comparing Zam. The phrase علم منه seems to have been suggested by F. D.'s explanation that *God knew* the sex of the child.

154) This is often asserted by the grammarians of substantive and adjective; see e. g. Ibn Yaʿīsh p. 376.

155) About its character and fortunes.

156) Ibn ʿAbbas.

157) سيان of most MSS. (Gl. L.) is surely an error for سيين. The commentators make ليس mean 'it is not the fact that' very unnaturally.

158) Shih. offers another suggestion الجارية 'a maid-servant'. B. on II. 81 says مريم mean 'a servant' in Hebrew, but that in Arabic مريم applied to women corresponds to زير as applied to men. — Mohammedan writers are apt to guess in this way at the meaning of foreign names; so Ḥalabi II. p. 12. says عروبة (the old name for Friday) meant 'mercy'; and Qasṭalani says يوسف means 'handsome'; very crude observations are made by Shih. (at the commencement of vol. 1) about the Syriac language.

159) From F. D. See on this question B. Sura I. 1; and F. D. I. p. 60. The Ḥashwiyyah, Karrāmiyyah, and Ashʿarites say the name is the same as the named, but different from the naming; the Muʿtazils say that it is the same as the naming, but different from the named. The true view according to 'us' is that it differs from both.

B. (l. c.) says Abu 'l-Ḥasan El-Ashʿari regarded the name as a صفة or epithet of the named. F. D. in his treatise 'on the Names of God' (Bodleian MS.) discusses this matter very fully.

160) The word is Aethiopic *r'gūm* 'accursed'. — J. van Vlooten in *Festbundel aan Prof. M. J. de Goeje* pp. 36—43 endeavours to show that الشيطان الرجيم is a Pre-Islamic phrase, referring to the stones thrown at a snake.

161) The tradition is given by both Bukhari (VII. 52, ed. 6) and Muslim (II. 224). B. therefore rejects the doubt which Zam. casts on its authenticity, though he accepts the following allegorization of it. A work called مجمع quoted by Gl. observes that since the child's crying is real, the touch must be real too.

162) The words 'by virtue of this invocation' are an unauthorised addition by B.

163) Examples of فعول meaning the instrument are سعول and لدود, names of drugs injected into the nostrils and mouth respectively.

164) See *Protevangelium* p. 206.

165) The X[th] conjugation of قبل means 'to go to meet'.

166) انبت applies properly to *plants*.

167) The word is Aethiopic *mekwrab* used in the N. T. for the Temple. Fränkel, die aramäischen Wörter im Arabischen p. 274.

168) The Muʿtazils denied the possibility of *Karāmāt*, see Mawāḳif (Sörensen) p. 243. The معجزة is distinguished from the كرامة by 1) الدعوى 'profession of the Prophetic office'; 2) التحدى 'intention'. The suggestion that this was Zacharia's miracle was El-Jubbāʾī's, see F. D. p. 151. Zam. avoids the subject.

169) Shih. quotes verses of Suyuṭi enumerating 11 persons who did this.

170) So Ibn Masʿud read here.

171) Muf. § 31.

172) Views of the Baṣrans and Cufans respectively.

173) By the word كن 'be'.

174) I. e. who are created by a mere word without matter. The name عالم الامر comes from the answer in the Qur'ān XVII. 85 قل الروح من امر ربى. This is the explanation of the phrase given by Ibn Arabi in his لواقح الانوار quoted in *El-yawāqīt wal-jawāhir* II. 140 'everything that God created without intermediaries belongs to the world of command, since God said to it Be and it was'. El-Ghazzāli interpreted the phrase عالم الغيب.

175) Surname of a pre-Muhammedan poet Qutbah B. Muḥsin B. Kharwah. This *Kalimah* is a poem rhyming in ع. كلمة is frequently used in this sense by El-Mubarrad in his *Kāmil.*

176) Part of a long tradition given by El-Ghazzāli after Ibn ʿUmar in ʾ*Iḥyā el-ʿulūm* IV. 143.

177) The phrase ذات عقر implies that عاقر is a case of فاعل used in the sense of مفعول. So El-Khalil interpreted عيشة راضية as ذات رضى Muf. § 312.

178) That is, corresponds with it in words and meaning. The correspondence here, says S. Z., lies in this: the sign was only asked for in order that Z. might express his gratitude; he is told in answer that his tongue shall be tied from expressing anything else.

179) I. e. of a different class from the مستثنى منه or thing excepted from, which here would be تكليما 'address'.

180) Verse of ʿAntarah quoted Muf. § 74, and explained on Margin of Khizānatu 'l-Adab II. 174. The person addressed is عمارة بن زياد. فردين stands for μόνος μόνον. The syntax of تستطارا is difficult; see Ibn Yaʿīsh p. 233.

181) Question of the Principles of Jurisprudence. B.'s Minhāj I. 1. c. 2 § 4: 'A mere command neither implies nor excludes repetition of the action'. Abu Isḥāq El-Isfarāini

held that it did imply repetition; while others held that it necessarily implied that the action should be done once only. *Musallam El-Thubūt* p. 259 states that this last was the view of the Hanefites, and also of a majority of the Shafiʿites.

182) So Zam. after the Muʿtazils.

183) The ارهاص (from رهص the lowest row of stones in a wall) is said to be ‹that which, resembling a miracle, precedes the profession of the prophetic office'. — This is given as the opinion of El-Kaʿbi among the Muʿtazils.

184) Shih. denies that this is agreed, since many of the ancients as well as El-Subki and Ibn El-Sayyid thought otherwise; he rejects the argument from XII. 109 on the ground that 'prophesy' is not the same as Apostleship. — The power of seeing and hearing the angels is given in Mawāḳif (Ind.) p. 664 as one of the three marks of the prophetic gift postulated by the philosophers. The author of the Mawāḳif makes no allusion to the opinion that a woman cannot be a prophet.

185) See Sura XIX. F. D. endeavours to account for this miracle being unknown to the Christians.

186) Got from مع الراكعين.

187) See Minhāj el-Ṭālibīn Bk II. c. 4. The *arkān* or constituent parts of prayer are variously enumerated at 13, 14, and 17. The first is the enumeration of the Minhāj viz. 1) النية 'intention'; 2) تكبيرة الاحرام, the words الله اكبر whereby the worshipper renders unlawful for the time being what was lawful for him before; 3) القيام 'the upright posture'; 4) القراءة ‹recitation' of the فاتحة; 5) الركوع ‹an inclination', of which the smallest amount is that in which the palms are on a level with the knees, the most perfect, one in which the back and neck are horizontal, the legs being erect; 6) الاعتدال 'standing at ease'; 7) السجود 'prostration' of which the smallest amount is that in which

the forehead touches the praying place, whereas neither hands nor knees nor soles should do so; 8) الجلوس 'sitting down'; 9, 10, 11) التشهد وقعوده والصلاة على النبى, the first being the name of a prayer which begins التحيات الله; قعوده meaning the squatting posture adopted when saying it; 12) السلام a prayer of which the shortest form is السلام عليكم; 13) ترتيب الاركان the correct sequence of the different acts.

188) Against the Mohammedan usage. So the Minhāj states that a prayer is invalidated by prostration before inclination (Sharb. I. 180).

189) Question discussed in the Principles of jurisprudence; in B.'s Minhāj I. c. 11. qu. 1. Musallam El-Thubūt p. 125 states that the view that و implied order was held by El-Shāfiʿī himself; it is ascribed by others to Abu Ḥanifah.

190) The argument seems to be that if the word راكعين means 'those that pray' it implies that ركوع is the most important part of prayer; the statement however is, as S. Z. sees, confused. — The Imāms differed about the relative importance of the *arkān*. El-Shāfiʿī held that the قيام was more important than the سجود, and the سجود than the ركوع (Shih.),

191) القنوت in law is the technical name of a prayer that runs as follows: اللهم اهدنى فيمن هديت وعافنى فيمن عافيت وتولنى فيمن توليت وبارك لى فيما اعطيت وقنى شر ما قضيت انك تقضى ولا يقضى عليه انه لا يذل من واليت تباركت ربنا وتعاليت (Sharb. I. 168).

192) Only the افعال القلوب can take after them a dependent sentence, which may be preceded by ل, an interrogative or a negative (Muf. § 445).

193) B. should have written يقولون or قائلين (S. Z.). Perhaps the first should be restored.

194) Otherwise the second could not be permutative of the first.

195) Surname of Abu Bakr, the first Caliph.

196) He should have said Syriac.

197) Rather of *Esau*, it would seem.

198) F. D. says 'with pure and blessed oil (cf. Sura XXIV. 35) wherewith the prophets and they only are anointed'. — It is curious that Lagarde in his *Uebersicht* would seem to attach some importance to these suggestions.

199) Whence العيس is used poetry for camels.

200) The article can be used for استغراق i. e. 'Exhaustion'; and in that case the singular to which it is prefixed no longer implies unity. See Taftāzānī p. 127, whose words are لا تنافى بين الاستغراق وافراد الاسم لان الحرف الدال على الاستغراق انما يدخل عليه حال كونه مجردا عن الدلالة على معنى الوحدة. But this rule only applies to a noun in annexion when it is annexed in a way that preserves its genuine nature (Taft. p. 129 اذا اضيف اضافة ع من خواص الجنس دون الفرد); B.'s explanation is not therefore quite satisfactory.

201) That is هو.

202) صفة is correct here. Muf. § 147.

203) Cf. *El-Fakhri* (ed. Ahlwardt) pp. 133—135. Examples are the poets Ibn ᶜĀïshah and Ibn Mayyādah.

204) I. e. *hāl* relating to a condition in the future. See *Mughni* II. p. 91 where the divisions of the ḥāl according to time are stated, viz. مقارنة relating to the present, مقدرة to the future, محكية to the past.

205) v. Supra.

206) There were various degrees of شفاعة or power of intercession, some of which were supposed to belong to Mohammed only. They are enumerated by Nawāwi comm. on Muslim in the introduction to the section on this subject.

207) See B. on IV. 156.

208) Suggestion of Abu Muslim El-Fārisi; otherwise there would be no purpose in mentioning 'when he is grown up'.

209) El-Ḥusain B. El-Faḍl according to F. said that كهلا meant 'after his descent'. B. would seem to represent this inaccurately.

210) Zam. calls the reference of the exclamation 'my Lord' to Gabriel an extraordinary interpretation (من بدع التفسير).

211) There are two difficulties which B. does not very clearly distinguish. 1) The construction of رسولا; 2) that of انّى. The first is explained as a *ḥāl* after a suppressed أُرسلت or as connected with the preceding *ḥāls* by the conjunction; the second is explained in the first case as governed by the verb ارسلت meaning 'I am sent with the message that'; in the second as governed by رسولا that word being supposed to mean 'announcing'. — One would fancy that the phrase على ارادة القول should only be employed where إنّ follows.

212) It is one of the supposed privileges of Mohammed that he was sent to all mankind, whereas the other prophets were sent only to particular peoples. El-yawāqit wal-jawāhir II. p. 23.

213) See the Apocryphal Gospels, Thilo p. 279.

214) 'Create' must not be used of any but God; hence it is explained away.

215) Shih. interprets الممسوح العينين as 'one whose eyes are not opened, or who has no pupil in them'.

216) And might therefore suggest it.

217) So that the sense will be 'I have come to you to show you a sign and to make lawful for you'. The عطف of the مفعول له to the مفعول به is improper.

218) Where the first is a مفعول له in meaning, though it be a *ḥāl* in expression. Gl.

219) الثرب شحم رقيق يغشى الكرش والامعاء (Shih.). See Lev. III. 17.

220) See B.'s Minhāj Bk II. cc. III, IV. تخصيص is a technical term of Law, defined as اخراج بعض ما يتناوله اللفظ عنه; whereas بيان is the further explanation of a مجمل or obscure passage. In c. IV the first discussion is with the Jews who rejected the idea of نسخ; if God's

laws pursue men's welfare, they must vary as men's concerns vary; if they do not, we may not ask *why* they change; further Adam married his daughters to his sons, and that has since been forbidden. — In Musallam El-Thubūt p. 349 it is shown that between this theory of نسخ — i. e. that it is an explanation (بيان) of the limit of time for which a particular command was to be valid — and the theory according to which it is a revocation of a previous law, there is the same difference as that between the main tenets of the Ashᶜarites and the Muᶜtazils.

221) This would rather require أن, a reading mentioned by Zam.

222) Maṣābīḥ El-Sunnah I. 4. Answer given to a man who asked for a maxim which would render further questions about Islam unnecessary.

223) The word انصار is doubles intended as the etymon of the word نصارى 'Christians', B. on Sura V. 17. — 'Joining his help of me to God's help' S. Z. Yet Gl. seems right in saying that B must have intended these words to be ḥāls of the suffix of the 1st person in انصارى; and in that case he has made a slip in giving ضامّا as an alternative supplement; for that supplement is only possible if the word to be supplied be a *ḥāl* of انصار. Zam. rightly distinguishes the two explanations.

224) This again reproduces inexactly Zam.'s paraphrase. من الذين يضيفون انفسهم الى الله ينصروننى كما ينصرنى.

225) Another passage in which this usage is supposed to occur is IV. 2 لا تاكلوا اموالهم الى اموالكم. Cf. Ibn Yaᶜīsh p. 1079.

226) The word is Aethiopic and means 'messenger'.

227) Shih. states that this in Nabataean was هوارى. The authorities for the various suggestions are given by F.

228) Qurʾān II. 143.

229) Ibid.

230) IV. 106.

231) A figure by which the same word is employed twice, though it is appropriate only in one sense. Qasṭalāni on Bukhārì I. 151 (ed. 1) المشاكلة والازدواج ان تكون احدى اللفظتين موافقة للاخرى وان خالفت معناها. The tradition on which he makes this obversation is 'God will not be weary till you are weary'.

232) Gl. renders يحتسب by لا يشعر به المضروب.

233) The Muʿtazils believed that a murdered man did not accomplish his full term. B. in taking this explanation from Zam. has not observed that this heresy underlies it. F. D. for متوفيك gives متمم عمرك.

234) After Qur. VI. 60 وهو الذى يتوفيكم بالليل, which is said to mean ينيمكم 'causes ye to sleep' (El-Sirāj).

235) View of Abu Bakr El-Wāsiṭi (ob. 320; see Shaʿrāwi's لواقح الانوار I. p. 132). It is a Sufic comment; Shih. I. p. 11 quotes from the امالى of Ghazzali a saying that the world of الملك is what appears to the senses, whereas the world of الملكوت is what God created by His eternal word.

236) This verse was quoted by المشبهة, who held that God had a human form. The paraphrase is meant to avoid this.

237) Where the pronoun refers to the person addressed and to others.

238) See Muf. § 75; the regent of a *ḥāl* may be a verb or a verbal notion (معنى فعل); in such a phrase as هذا عمرو منطلقا, the verbal notion may be supposed to be اشير اليه (Ibn Yaʿīsh p. 255).

239) The construction being similar to that in زيدا ضربته; such a case is called in Arabic ما اضمر فعله على شريطة التفسير (Muf. § 62).

240) But فعيل for مفعل is rare; cf. عقيد 'thickened' of honey, for معقد.

241) By قالب the mere bodily frame is meant, otherwise called هيكل.

242) Compare the explanation given in Muf. § 541 of Qur. VII. 3.

243) The Arabic grammarians say ثم necessarily implies an interval (المهلة) between the two acts it combines, as well as sequence between them (للترتيب). The example given of interval in the narration is بلغنى ما صنعت اليوم ثم ما صنعت امس اعجب, where after ثم we should supply اخبرك 'then I would inform you' (Mughni I. 107).

244) The Prophet being unlikely to doubt.

245) As their persons were already present.

246) Gl. seems to take these words so.

247) The word is perhaps used here in the Aethiopic sense of 'to dispute' or 'discourse'.

248) Ibn Isḥaq p. 401.

249) Aethiopic ᶜ*aqābī* used for a minister, praefect, or bishop. His name is given as Abdul-Masīḥ.

250) Christ.

251) Fleischer's reading أَلْفِ seems wrong for الْفِ (Zam.).

252) F. D. interprets the words الاصرار على دينكم ‹persisting in'.

253) His name is given as Abu Ḥārithah.

254) The Shiᶜite argument lies in the identification of انفسنا with Ali, since Faṭima, Al-Ḥasan and El-Ḥusain correspond with the others. — The question who was the best of mankind after the Prophet is discussed in the Kalām; see Mawāqif (Ind.) p. 741, where it is asserted that in the opinion of the Ashᶜarites and the older Muᶜtazils it was Abu Bakr; but in that of the Shiᶜites and the later Muᶜtazils it was Ali; and this text is quoted.

255) See Muf. § 166. In such a sentence as اظن زيدا هو خير منك the pronoun هو can only be regarded as *Mubtada*ᵓ; but in one like ان زيدا هو الظالم it is impossible to say whether the whole proposition هو الظالم is the *Khabar*, or whether الظالم only is *Khabar*, هو being the separating pronoun which is inserted optionally *when the predicate is definite.*

256) This *lām* is called لام الابتداء and therefore should go with the *Mubtada*ʾ as it does sometimes when the *Mubtada*ʾ is a proper name or indefinite (Muf. § 604). When إنّ is also prefixed to the *Mubtada*ʾ, in order to avoid the acervation of particles, ل is transferred to the *Khabar*, according to the grammarians (e. g. Ibn Yaʿīsh pp. 1227, 8); the pronoun of separation being nearer the *Mubtada*ʾ than the *Khabar* is, the ل is naturally transferred to that when it is employed.

257) صرّح is the opposite of اضمر. — In the ordinary idiom 'there is no God' would be لا إلٰهَ; the بناء (indeclinability) of إلٰه is here accounted for on the ground that this accusative implies the sense of the particle مِنْ (Ibn Yaʿīsh p. 287, 15). That particle in such a sentence as ما جاءنى من رجل shows that by رجل is meant the whole class of men, not e. g. one man as opposed to a number. It is regarded as a form of emphasis to employ the full expression for which the ordinary idiom is supposed to be a substitute. So too Ishmūni (II. 2) says the sense of universality requires the employment of من expressed or understood.

258) The reading افساد للدين appears in all the editions (including Sharb.), except Fl.; who, however, is clearly wrong in reading الاعتقادُ for the genitive.

259) Tirmidhi.

260) Son of the famous Ḥātim El-Ṭāʾī, whose name is proverbial for liberality; a Christian (more accurately, Raqūsian) who afterwards became a Muslim, remained faithful during the general apostasy on the death of Mohammed, and witnessed most of the famous battles which took place during the early conquests of Islam. He is said to have

died in the year 68 A. H. or thereabouts, aged 120 years (!). An interesting account of him is given in Usdu 'l-ghābah III. 392—3.

261) The words بنوع من الاعجاز are not clear. S. Z. says هو تقديم ذكر من يخاطر المرء بنفسه لاجلهم على ذكر نفسه, making the inversion ‹our children and ourselves' constitute the اعجاز, which according to the work تعريفات means to express a thing in the most forcible manner possible. Perhaps we may say that the elaborate enumeration in the verse referred to is what constitutes it. Gl. L. seems wrong in interpreting it بنوع من الجازم عن المعارضة حيث لم يقبلوا المباهلة.

262) Ibn Isḥāq p. 384.

263) These numerals are not intended to be precise.

264) Compare هاذنا which exactly corresponds.

265) The Cufans, who held that every demonstrative could be employed as a relative.

266) See Muf. § 661, where Zam. quotesf rom Dhu 'l-Rummah آانت ام ام سالم.

267) As in لهنّك which the grammarians quote for لانّك.

268) ʿUthmān B. Saʿīd.

269) Muhammad B. Abdallah.

270) *Madd* in the literature of the Qurʾān is a technical term for ‹the prolongation of a letter of prolongation beyond its natural length' (Itqān § 32 p. 226). The natural length means the production implied by the presence of a letter of prolongation. قصر in the same language means leaving the letter of prolongation its natural length. The case of ها انتم would be called منفصل, the elif and the hamza before which it takes *madd* being in separate words. Six elifs is the highest number at which this madd is computed.

271) On this word see Sprenger I. 67 sqq. According to him the word which in Syriac means 'heathen' was origi-

nally a term of opprobrium applied to a sect which professed to follow Abraham, afterwards adopted by that sect and explained in some such way as it is explained here. Some such account may be correct; it did not satisfy A. Geiger, but seems to have satisfied Dozy. The word حنيف seems to have been used as a proper name in pre-Mohammedan times. It might seem that the final ا of حنيفا, the form in which it appears throughout the Qur'ān, is the Aramaic 'emphatic state'.

272) To call him a Muslim would involve the same anachronism as calling him a Christian.

273) Vernier makes اولى a comparative without a corresponding positive.

274) I. e. 'in his own time' to distinguish 'those that followed' from 'those that believe'. Sprenger argues that this must mean the Ḥanefites mentioned above.

275) لا على تبعية ابراهيم Gl. The consensus of the two codes does not make one a copy of the other. Shih. For اصالة 'originality' omitted by Freytag, see B. on Sura V. 60; VII. 31. It is regularly used in antithesis to تبع.

276) Ḥudhaifah B. El-Yamān, afterwards governor of El-Madā'in ob. 36 A. H.

277) Muf. § 592.

278) نعته is referred by Gl. to the Qur'ān; it is more natural to refer it to the Prophet.

279) The Prophet's words were المتبس بما لم يعط كلابس ثوبى زور. 'A woman said to the Prophet: my husband says he has given me what he has not given me. The Prophet answered: He who boasts of what he has not given is like one who puts on two garments of falsehood'. Two garments are supposed to be the minimum of clothing. Farazdaq said اذا هو بالمجد ارتدى وتازرا. Cf. Tirmidhi p. 338.

280) Contained in the sacred books. El-Ḥalabi II. p. 173 quotes from the 'Taurāt' in the description of the Prophet the phrase ذو القبلتين 'the man that shall turn to two Qiblahs'.

281) After the battle of Badr this man said 'It were better for us to be under the earth' (Ḥalabi II. 240). Bukhāri (ed. 6 VI. 283) relates how he was assassinated (by Mohammed's orders) by Muhammad B. Maslamah.

282) Changed in the second year A. H., though authorities differ as to the month. The traditions are collected by Ḥalabi II. 170.

283) I. e. Jerusalem.

284) آمن is interpreted in this way in order to account for the construction with ل. Others maintained that the verb means 'to believe' as usual, and that the construction with ل was possible.

285) In which case we should construe 'the guidance, God's guidance is that one should have given him'.

286) This interpretation of او also applies to the fourth suggestion (Gl. after Zam.). 'To contend with you before your Lord' is supposed to mean in any case 'to get the better of you'. The sentence is harsh and difficult.

287) His original name was El-Ḥaṣin, but on his conversion to Islam he was called Abdallah by the Prophet. He took some part in defending the Caliph ʿUthmān against his assassins, and died in the year 43. (*Usdu 'l-ghābah*).

288) Different values assigned to the *Ūqiyah* are 7 *mithqāl*, 40 dirhems, $10\frac{5}{7}$ dirhems.

289) اختلاس means اكتفاء بالكسرة من اليا employing the kesra without the y. — The ground for dropping the vowel was that the *h* being in the place of the third radical, is treated as if it were the third radical.

290) See Preface.

291) After Saʿīd B. Jubair; but on a weak *sanad*.

292) I. e. superseded.

293) اوفى is said to be Ḥijāzī, وفى Najdī.

294) الله is therefore objective genitive.

295) These explanations are required because it is stated elsewhere that God will question them on the Day of Judgment.

296) An account of the كناية is given by Taftazāni p. 651 sqq. It is defined as 'employment of an expression which is to signify something necessarily connected with the meaning of that expression, *without excluding its actual meaning*'. It is in this latter point that it differs from the مجاز or metaphor.

297) Their names are given as Abu Rāfiᶜ, Lubābah B. Abi 'l-Huqaiq, and Huyyayy B. Akhṭab.

298) Ḥalabi II. 157 give the alteration as follows: the description of the prophet in the Torah was اكحل العين ربعة جعد الشعر حسن الوجه; they substituted طويل أزرق العين سبط الشعر.

299) Bukhāri ed. 6. VII. 54.

300) The tradition has أعطى and يعط, which most read in the passive, meaning 'he had been offered for them'. The varieties are quoted by Qasṭalāni l. l.

301) Bukhāri l. l.

302) A Kandite who visited the Prophet in the year 10 with other Kandites who became Muslims, and married Abu Bakr's sister, but apostatised after the Prophet's death; lost an eye at the battle of Yarmuk; was made prefect of Adherbijān by ᶜUthman; died A. H. 42. (*Usdu 'l-ghābah*).

303) You can say فتله عن وجهه فانفتل 'he diverted it from the right sense, i. e. distorted the meaning' with VIIth for passive. According to this بالكتاب will stand for 'in reading the Book' Gl. Shih. suggests after El-Qaffā that in reading they gave the consonants wrong points so as to alter the meaning.

304) According to this the word omitted will be شبه 'the like' rather than قرءة. You can say لوى لسانه بشعر 'he involved his tongue in a poem' of a man who reads it carefully. The explanation of Ibn ᶜAbbas ap. Zam. was that they inserted their own *language*, i. e. some composition of their own.

305) The most familiar example of this is اجوه for وجوه.

306) As the Muᶜtazils (El-Jubbāʾī and El-Kaᶜbī) argued from this passage, maintaining that the works of men were their own and not the works of God. The answer given here is that من عندك means revelation, and that what is denied is the particular mode of origination, not origination generally.

307) According to Zam. ‹the sunna'. According to S. Z. power to understand the scriptures.

308) Point يقول after ان above.

309) From لحية and رقبة meaning ‹having a long beard' and ‹having a long neck'. For similar formations see Vernier's grammar.

310) So Saᶜīd B. Jubair. F. quotes a tradition in which the fact that this word must stand for the Hebrew *rabbān* is indicated. — What the Prophet meant by it here is not clear; the Arabs supposed it to mean something like Theologian, and hence Muhammad B. El-Ḥanafiyya on the death of Ibn ᶜAbbas said the Rabbani of this people is gone. Cf. Bukhāri I. p. 192 (ed. 1).

311) Zam. invents a sentence to illustrate this construction ما كان لزيد ان اكرمه ثم يهيننى ولا يستخف بى.

312) So that و may be taken as واو الجمع, or the ‹and' after which the subjunctive is required.

313) So Gl. ادنى من عبادة نفسه. If this be really the meaning, it is expressed rather awkwardly. More naturally we should understand that ‹taking for lords' was milder than worshipping; but the two seem identical. Perhaps we should read عبادته.

314) When the imperfect is negatived and employed as a *ḥāl*, the *wāw* may be optionally prefixed to it (Taftāzānī p. 467).

315) Not in Zam., F. D., or F. The Lucknow ed. has another reading اصله فى الاختلاس والسكون. The principle in question is stated by El-Dānī in his تيسير, note on II.

51, بارئكم. In the case of this word, يأمركم, يشعركم and some others, Abu ᶜAmr read *yaʾmurŭ-kum* etc. according to one tradition, according to the other *yaʾmurkum* etc. The سكون of the Lucknow ed. refers to this other tradition.

316) See Muf. § 601.

317) Not quite accurate; the rule being that where an oath precedes the condition, the apodosis of the conditional sentence is omitted, the apodosis of the oath standing instead. See Ibn Yaᶜīsh p. 1224. The effect appears in the mood which the apodosis takes e. g. لئن اخرجوا لا يخرجون, as opposed to إن تقم والله أقم.

318) The more accurate phrase would have been ‹relative'. The passage is discussed at great length by F. D. pp. 199, 200. The question whether it could be relative was decided in the affirmative by El-Akhfash, who thought the ظاهر (here لما معكم) could be substituted for the مضمر (which here would be لَهُ) in the عطف (sentence beginning ثم جاءكم); in the negative by Sibawaihi, who denied this.

319) Reading of Saᶜīd B. Jubair. This reading will in the end make لما causative, as in the former case.

320) عبر means a powerful camel.

321) View of the nature of the case generally taken by Sibawaihi and adopted by Zam. (Mughni I. 14).

322) Its rhetorical purpose is التخصيص بالذكر ‹special mention'. See the use of تقديم analysed by Taftazāni pp. 154, 5.

323) Over the Israelites at the giving of the Law. Qurʾān VII. 170.

324) The case of Pharaoh, Qurʾān II. 47.

325) View of El-Hasan. This interpretation differs from the last in giving اسلام the sense of استسلام or ‹yielding', whereas the former gives it the sense of ‹believing'.

326) The other editions have وقرا حفص.

327) To account for the discrepancy in number between قل and آمنا.

328) Some supposed that على was the proper preposition when the revelation was made to the Prophet, الى when communicated by him to others. Zam. shows that the usage of the Qurʾān is against any such distinction.

329) Distinctions of *rank* are admitted.

330) Deriving مسلمون from سلامة 'perfection'.

331) See supra n. 91. This particular passage is discussed in relation to this problem in Mawāḳif (Ind.) p. 720.

332) Whereas 'faith' cannot properly have any such reference. Mawāqif l. c., 'Also' means as well as 'Islām'. Unless 'faith' be treated as 'a religion' this passage proves nothing; but to make it a religion is to beg the question. The words of the Mawāqif are: الاتحاد بين الاسلام والايمان انما يثبت بهذه الاية اذا ثبت كون الايمان دينا وفيه مصادرة لاتخفى لان كون الايمان دينا اى عمل الجوارح الذى هو الاسلام فى قوة كونه عين الاسلام فاثبات الثانى بالاول يكون دورًا.

333) Whereas all are agreed that it can be accepted.

334) The parallel is not a close one. In that passage لولا اخرتنى فاصدق واكنْ, اكنْ is supposed to be in the jussive because had ف been omitted اصدق would have been in that mood (Muf. § 426).

335) Muf. § 80. The employment of و in this case is optional, Ibn Yaʿīsh p. 247, 19, Taftazāni p. 468.

336) In the first case because شهدوا will be attached by the conjunction to امنوا, and the things coupled by the conjunction must necessarily be different; in the second because if it be equivalent to ايمان its addition as a *ḥāl* will be useless (Gl.). — The Karrāmites identified the two; see B. I. p. 15 ad fin, Mawāqif ut supra.

337) This is got from the position of عليهم which implies الحصر 'restriction', Taftazāni pp. 154, 5.

338) The Apostates.

339) I. e. he curses the Unbelievers generally not individually.

340) Nothing is told of this person in *Usdu 'l-ghābah* besides this story.

341) Also a doubtful follower who is said to have discouraged the Muslims at Tabbūk, but was afterwards forgiven by the Prophet (*Ibid.*).

342) Qurʾān LII. 30.

343) This is apparently in contradiction of the words 'save those that repent' immediately preceding.

344) Making the phrase a كناية or oblique expression.

345) The ف would connect the protasis with the apodosis causatively. The case is that described in the *Mughni* I. 141 in which ف connects شبه الجواب or a quasi-apodosis with شبه الشرط or a quasi-protasis. The *Mughni* proceeds: By the introduction of this ف we learn that the speaker intends to make the second sentence dependent on the first, whereas, were it omitted, this would not be evident.

346) Since all Unbelievers are in error.

347) Muf. § 84.

348) In this case the *badal* should have an adjective. S. Z.

349) The difficulty here lies in the و. 'Even though' implies some easier condition preceding; e. g. 'a ransom shall not be received, even though it were the whole earth'. In the first of the following explanations the words 'an earthful of gold' are taken to metaphorically represent *any sum* in the apodosis, and literally in the protasis.

350) The *locus classicus* for this supposed usage is ليس كمثله شى, discussed by Taftazāni p. 649 sqq.

351) Both the singular and the plural are allowed in this case.

352) The article in the former case is للجنس, in the latter للعهد.

353) His name was Zayd B. Sahl El-Anṣāri; he saved the Prophet on the day of Uḥud. The date of his death is uncertain. — The following story is told by Bukhari VII. 59, ed. 6; also III. 50.

354) Name of a garden or park in Medina. The word was pronounced according to Qasṭalāni on the latter passage in eight different ways. One of the Yemen Sheykhs wrote a special dissertation on this word which he considered to a compound of which the first element is بئر 'a well'. Ḥalabi II. 395 accepts this, saying that the second element حا is the exclamation used in making camels drink. According to Bukhari it was given by Ibn Ṭalḥah to Ḥassān B. Thābit. Ḥassān afterwards sold it to Muᶜāwiyah for a large sum.

355) Expression of admiration.

356) رائح and رابح were different traditions of the Prophet's words. The latter which is a common expression in the Qur'ān and elsewhere must surely be right. رائح occurs in a proverb المال غاد ورائح 'money has wings'.

357) The famous freedman of the Prophet.

358) A favourite of the Prophet, whose death-year is variously given at 54, 57 and 58 A. H.

359) I. e. the legal amount exacted in alms.

360) The explanatory من however stands either as the epithet of an indefinite or the *ḥāl* of a definite word — and there is no such word here.

361) Giving the article the sense of استغراق or 'universalizing', Taftazāni p. 122. Taft. maintains that the universality so obtained when the article is prefixed to the singular is greater than that obtained when it is prefixed to the dual or plural, because in these cases the singular is excluded.

362) Muf. § 143.

363) Question discussed in the Principles of Jurisprudence. El-Shāfiʿī and Abu Yūsuf gave Mohammed this right, whereas the Muʿtazils denied him it altogether; some others gave him the right in practical questions, but not in legal matters. B's *Minhāj* Bk VII. pt. I. § 1 where اجتهاد is defined as استفراغ الجهد فى درك الاحكام الشرعية. — In ordinary usage it means finding out a thing for oneself, and is opposed to تقليد 'following some one else's initiative'.

364) Discussed in the Principles of Jurisprudence under the title نسخ. The Jews denied that one revealed code could be superseded by another.

365) Bukhari VII. 60, ed. 6.

366) Allusion to V. 81 لا تغلوا فى دينكم.

367) Name of a tribe in El-Batāʾiḥ.

368) Used in the phrase امر راتب 'a continuous or constant thing'.

369) لزب is used rather of physical, لزم of moral adherence. — In Sharishi's Commentary on Ḥariri II. 20 (ed. 1) we are told that the change of ب and م at the beginning of a word is a peculiarity of the tribe مازن of ربيعة. — A place of the name بكة is mentioned in *El-Futūḥāt El-Makkiyyah* I. 242.

370) Tyrants who would invade it.

371) Muslim I. 146.

372) A tribe of Yaman: the Arabic historians speak of a first and second Jurhum, but Caussin de Perceval (*Histoire des Arabes avant l'Islamisme* I. 33, 195—206 etc.) regards the first as mythical. He dates their expulsion from Mecca 206 A. D. Their restoration of the Kaʿba is mentioned in the *Muʿallaqa* of Zuhair.

373) Aethiop. *Sareḥ* 'chamber' or 'temple'.

374) Because this would make it built for the angels (Gl.), or, because the context shows that the glorification of the *Kaʿba* and no other house is intended (S. Z.).

375) The greater and lesser Pilgrimage are described at length by Nawāwi (*Minhāj el-Ṭālibīn* I. p. 495, Sharbini): the act of Pilgrimage consists of five canons الاحرام (entering the Pilgrim's state) الوقوف (standing on Mt. ᶜArafa) الطواف (making the circuit round the Kaᶜba) السعى (running between Ṣafa and El-Marwa) الحلق (shaving the hair etc.). See Burton's famous work.

376) الاعتكاف in the technical language means اللبث فى المسجد بنية (Maḥalli on the *Minhāj*). The proper time for this is the last decade of Ramaḍan. The best *place* for it is the مسجد الحرام, i. e. the territory within which the طواف may take place, as well as the inside of the Kaᶜba. The shortest *time* according to some is an hour, according to others a day.

377) According to the theory of Arabic grammarians the ظرف contains by implication the word مستقر which also contains the pronoun هو.

378) See Sura CV with commentary. — As a matter of fact the Kaᶜba often suffered violence at the hands of invaders. B. on XXII. 29 endeavours to explain away these cases.

379) Yet according to both schools the *bayān* or apposition must not be definite when that to which it is attached is indefinite; Ibn Yaᶜīsh p. 394, 5. Mughnī II. 86: البيان لا يخالف متبوعه فى تعريفه وتنكيره, where the explanation given here is described as a سهو or slip of Zam. In Mughni II. p. 139 the question is again discussed.

380) Of Ibn Abbās, Mujāhid and Abu Jaᶜfar.

381) See Snouck Hurgronje 'Mekka' I. p. 11 (Hague, 1887). 'The stone which bears this name is kept under a cupola, half the space under which is surrounded by four walls of iron grating, within which the box containing the Maqām-stone stands. The open space serves as the praying place of the Imam of the Shafeites'. Snouck Hurgronje supposes that the connection of the place with Abraham was Mohammed's invention.

382) Because the subject comes before the verb.

383) The tradition as quoted by all the authorities has وجعلت 'and I have set my comfort in prayer'; but in any case prayer cannot be regarded as a wordly thing; according to many authorities love of women is not so either.

384) Said to be given by Baihaqi and Ṭabarāni.

385) Mecca and Medina.

386) By being refused meat and drink. El-Shāfiᶜī however allowed such persons to be killed within the sanctuary, El-Mīzān II. p. 139; but according to Sharbini IV. 39 it is better to drag them out and kill them afterwards.

387) Tirmidhi p. 141.

388) The meaning of استطاعة is discussed at length in the Shāfiᶜite code. In the Minhāj it is explained as ability to undertake it, consisting in a) possession of a *viaticum;* b) possession of a mount if the pilgrim live two days' journey or more away; c) safe roads; d) ability to ride; or, the possession of sufficient money to pay a substitute.

389) Physical ability and money.

390) Tirmidhi p. 141; where it is regarded as غريب or of secondary authenticity.

391) Instead of an imperative.

392) Similarly B. on Sura XXIII. 2 says it is a form of مبالغة to make the sentence nominal. The reason is that the nominal sentence implies استمرار or 'perpetuity'. Taftazāni p. 444.

393) By the use of the prepositions ل and على.

394) The words من استطاع following الناس.

395) If God is independent of the worlds, *a fortiori* of him.

396) See this brought out at length in Ghazzāli's احياء علوم الدين.

397) The sects mentioned in the Qur'ān (Jews, Christians, Magi, Sabaeans, Idolaters).

398) سمعى means 'communicated by oral or other tradi tion'; عقلى 'to be discovered by the aid of the intellect'

The distinction is a commonplace of the Kalām-literature.

399) Ibn Ishaq p. 385.

400) According to B's construction the object of تبغون is عوجا, and ها stand for لها. F. D. cites as a parallel to this اطليما اصيدكم ام حمارا 'shall I hunt you an ostrich or a wild ass'? Others make عوجا a *ḥāl* depending on the subject.

401) A Jewish doctor; Ibn Ishaq p. 396. Bukhāri connects this verse with the story of the Jewish adulterers (ed. 6. VII. p. 60).

402) See Ibn El-Athir ed. Tornberg I. 510; El-Ḥalabi II. 8. The battle was fought five years before the Hijrah, at Bu'āth, a place two days journey from Medina in the land inhabited by the Jewish tribe Quraiẓah. The Khazraj were at first victorious, but finally the Aus.

403) The true reading is أبدعوى, the cry of the Days of Ignorance being يا لفلان, especially with the name of a tribe, Ḥalabi II. 374. Gl. states that اتدعون of the copies of B. is a miswriting taken from Zam. F. has the phrase right.

404) El-Zajjāj maintained that the present text was abrogated by LXIV. 16 and II. 233.

405) Celebrated theologian; ob. 32 A. H.

406) I. e. being unconsciously pious.

407) Muf. § 689.

408) As opposed to prohibitions.

409) ترشيح is a technical term of rhetoric, defined as ذكر ما يلائم المشبه به i. e. carrying out a metaphor.

410) This is the correct sense of the form اخوان.

411) A rare idiom for which the *locus classicus* is a verse of El-A'shā اذا شرفت صدر القناة من الدم. However the author of the *Intiṣāf* replies that it was 'the 'pit', not 'the edge' from which they were saved.

412) 'Perhaps' according to the Ash'arites can only be used metaphorically of God.

413) The Muslims, who are addressed, have in a way been guided already.

414) The فرض الكفاية is a duty binding on the community as a whole, but to be discharged only by certain persons, such e. g. as the sacred war.

415) الاحتساب or الحسبة is a technical term meaning 'to enjoin right and forbid wrong'. The 'stages' or 'degrees' of doing so is a phrase taken from El-Ghazzāli's احياء علوم الدين II. 236. He makes them five in number: 1) calling the attention of the offender; 2) gently chiding him; 3) abusing him; 4) forcible prevention; 5) inflicting blows. Only in the case of the last, according to this author, is the leave of the Imām (or sovereign) necessary. Ghazzāli polemizes for some pages against those who suppose that in ordinary cases تفويض or 'authorization' is necessary. On p. 231 we learn that different 'degrees' should be employed on different occasions.

416) Allusion to the limitative use of the separating pronoun.

417) Right being (with the Shāfiᶜites) of two kinds, necessary and commendable.

418) Yet منكر assuredly includes the مكروه which corresponds to the مندوب, and B. in his *Minhāj* expressly states that the مكروه is not حرام. This statement therefore is copied carelessly from Zam., who follows Muᶜtazilite definitions of right and wrong.

419) I. e. of God from attributes.

420) This probability is according to Shih. suggested by the word 'like' in 'be not like those'. Of course the four schools of Law are all equally orthodox.

421) On the import of this tradition see Goldziher's *Zahiriten*. It is not to be found in the good collections of traditions. The tradition gives its name to the synopsis of the views of the schools called رحمة الامة فى اختلاف الائمة.

422) For صحيفة 'complexion' see a line quoted in المثل السائر of El-Jazari p. 375 رددت رونق وجهى فى صحيفته.

423) ف which should regularly come after اما may, it is thought, be omitted when the verb to which it should be

prefixed is omitted; *Mughni* I. 53, where it is stated that the later commentators make the ف before ذوقوا the apodosis.

424) According e. g. to Sura VII. 171, where to the question الست بربكم they answered بلى.

425) According as ب is given the sense of سببية 'causation', or مقابلة 'correspondence'.

426) Polemic against the Muᶜtazils who held that it was obligatory on God to reward the well-doer.

427) I. e. the order of the last verse.

428) The استئناف is the form of *asyndeton* in which the second sentence contains an answer to a question implied in the first. Taftāzāni p. 439, 899.

429) Polemic against the Muᶜtazils continued.

430) Who denied that كان could be dissociated from the idea of past time.

431) See the above quotations for the question whether ايمان implies the performance of duties.

432) Owing to its importance.

433) Question discussed in the Principles of Jurisprudence. See B.'s *Minhāj* Bk III. c. 1. § 2, proof that the اجماع or consensus of authorities (not, as v. Hammer in his Ottoman history says, of the four *Imams*) is a source of Law. The Muᶜtazil El-Naẓẓām, the Shiᶜites and the Khawārij denied this. Neither by B. there nor in *Musallam El-Thubūt* is the present text, which indeed is very feeble evidence, quoted.

434) I. e., they would be commanding wrong and forbidding right.

435) I. e. complelety.

436) See supra n. 287.

437) The استطراد is defined as mentioning in the middle of a discourse a matter connected with it, but not of its direct drift. See Glosses on II. 185.

438) ثم then refers, as above, to the succession of statements (Arab. للتراخى فى الاخبار).

439) Whereas according to the present reading, it is not so conditioned. ثم should then be rendered 'nay more'; for, as Zam. says, their not being helped is of more consequence than their being defeated in a particular battle.

440) Literally 'pitched' like a tent.

441) The phrase اعم عام الاحوال is discussed at length by Shih. and S. Z. اعمّ عامّ means 'the more universal' or 'comprehensive'; and the whole phrase stands for من الحال الكائنة فى اعم عام. The exception, as S. Z. says, may be from the most comprehensive of subjects, e. g. 'no-one struck but Zaid', or of objects, or of states, as here. The مستثنى منه or 'thing excepted from' is here then some phrase like عامة الاحوال 'the whole number of conditions'; and the whole sentence might be paraphrased ضربت عليهم الذلة فى كل الاحوال الا حال التباسهم الخ. Sometimes (e. g. VI. 111) the phrase من اعم الاحوال is employed. Cf. also XII. 66 استثناء مفرغ من اعم الاحوال; IV. 75 الاستثناء مفرغ من اعم الازمنة او من اعم العلل.

442) Making ذلك in both cases refer to the setting of affliction on them to which then two different causes will be assigned. The variation between سبب and علة is probably only to avoid tautology. Zam., whose opinion is here quoted, uses سبب in both cases, and S. Z. follows him.

443) Question discussed in the Principles of Jurisprudence. The force of the word مخاطب is 'adressed by God', since the امر or command is defined as an address by God. See B.'s *Minhāj* Introd. c. II. § 3 qu. s. 'The unbeliever is bound by the secondary precepts, though this is denied by the Muʿtazils [and, adds the Commentator, by the bulk of the Hanefites] whereas some distinguish between positive and negative precepts'. 'The Hanefites [adds the Commentator] held that the acquisition of belief was the condition of a person's being bound by the secondary precepts; and when they say "the unbeliever is bound by the secondary precepts"

they mean that if he die in Unbelief he is punished for neglecting them besides being punished for neglecting the primary precepts'.

444) Irregular plural of سُوْ.

445) See supra.

446) This according to Taftazāni quoted by Gl. and S. Z. refers to the detailed description, which is more striking than the word تهاجر would have been.

447) The same as صلاة العتمة (Ibn Masᶜūd) of which the prescribed time is from sunset till dawn. The practice of calling it عتمة is condemned in *Minhāj el-Ṭālibīn* I. 127 Sharb.

448) On احتساب see supra n. 415.

449) To be found in the substitution of ‘those that fear' for ‘them'.

450) Perhaps منصوبا على المصدر ‘in the accusative of the maṣdar' would be more accurate.

451) The difficulty lies in the fact that صر means properly ‘a cold wind'. In the first of the explanations given B. supposes the original sense of the word to have been ‘cold' (subst.), and that the author of the text reverts to the original sense; in the second that it is properly an adjective signifying ‘chilly', used as an epithet of the substantive ‘cold', which is here omitted. Examples of the omission of the substantive after a perpetual epithet are given in Muf. § 149; and examples of the poetical combination برد بارد, ظل ظليل are given by Taftazāni.

452) The point of the words ‘of a people that have wronged themselves' lies in the vehemence of the destruction.

453) I. e. one in which two things are compared to two things.

454) See El-Mutanabbi ed. Dieterici p. 498. The poem begins with the words لعينيك ما يلقى الفؤاد وما بقى. The argument to be drawn from it depends on the rule that

when من is *conditional* the particles which govern the accusative cannot precede, because it must necessarily come at the beginning of the sentence, and has no *Khabar*. — Here therefore انفسهم is supposed to be the accusative after لكنّ and يظلمون to be used for يظلمونها.

455) The preposition في.

456) Said to mean a state in which a person is on the brink of destruction.

457) I. e. ما عنتم = عَنَتُّكُمْ.

458) Which would then be given the construction of اولياء for which it stands.

459) See supra.

460) The whole will then be ‘ye love those who love you not’. The expression اولاء تحبونهم will resemble such phrases as زيدًا ضربتُهُ which the grammarians say stands for ضربت زيدا ضربته.

461) ‘The whole of it’ is then a strengthening of the *class*, not of the book. Shih.

462) So that this is a case of كناية الكناية or doubly indirect expression; ‘dying’ being a consequence of anger, and anger a consequence of the prosperity of Islam; and it is the last, not the first or second which should be prayed for. Shih. and S. Z.

463) The jussive is required, this being the apodosis.

464) Imperative of مدّ.

465) Supra. — For these verses see Bukhari ed. 6. VI. p. 289 sqq. in كتاب المغازى.

466) Such as the right, centre, flank and rear.

467) Ibn Isḥaq p. 555. See also Ḥalabi II. 287,

468) A Khazrajite, and chief of the Hypocrites: according to Ḥalabi before Uḥud it was his custom to act as the Prophet's patron in the Mosque; but after Uḥud this was no longer allowed. He is said to have betrayed the Banu

Qainuqā and Banu Naḍīr. He was the first who spread the slander against ʿĀʾishah (Ḥalabi II. 381). The Sura called المنافقين is levelled against him.

469) I. e. without food or water. The word however seems corrupt for مجلس (Ḥalabi l. c.); Ibn Isḥāq has مقام.

470) The construction with على is more usual.

471) The words 'slaughtered around me' are omitted in the first version of the legend given by Ibn Isḥāq. The reference is to the martyrdom of his followers.

472) Ibn Isḥāq adds that he interpreted it as the death of a member of his own family, Ḥamza B. ʿAbd il-Muṭṭalib.

473) The public service in the Mosque.

474) Cf. Sūra VIII. 43 B.

475) He had previously been present at the ʿ*Aqaba* and Badr.

476) A garden near Mt. Uḥud.

477) Ob. in Medina circ. A. H. 50 (*Usdu 'l-ghābah*).

478) The Banu Ḥāritha and Banu Salimah.

479) I. e. it was an idea that occurred, not a definite intention.

480) Plural of paucity.

481) ذلائل would be plural of ذليلة; اذلّاء like اصدقاء would be the more natural form. Some of the copies omit the words ولم يقل ذلائل.

482) Being an emphatic negative.

483) See supra.

484) They had on yellow turbans; or, were on piebald horses. Ḥalabi has an unprofitable discussion on the colour of the angels' turbans on this occasion.

485) Which will be reflexive; or equivalent to 'letting their horses go free'.

486) But in that case اذ تقول must be a temporal clause, not permutative; i. e. it must refer to Badr, and not to

Uḥud; since otherwise the regent will be separated from its government by foreign matter.

487) Referring to the help given at Badr.

488) Shih. finds an allusion to the sense of شريف sometimes attached to طرف. Zam. in his اساس البلاغة is said to give a saying هو من اطراف العرب meaning 'he is one of the chief of the Arabs'.

489) Meaning that He will weaken them in one of those ways.

490) Supposing the ل to depend on the words 'and the help is not save from God', the way in which the latter is the cause of the present clause is plain; for help from God in relation to the sinner means assisting him to repent; but if the ل depend on 'God has helped you at Badr' then the causation consists in the fact that the latter was one of the clearest miracles, and sufficient to provide a ground for God's turning to them, if they were converted, or punishing them if they remained disobedient. But if punishment in this world be meant, the meaning is clear (Gl.).

491) Mughni I. p. 64.

492) شفاء is used of the satisfaction of vengeance.

493) The date of his death is uncertain; also whether he died a Muslim or not.

494) So Bukhāri ed. 6, VII, p. 63.

495) Polemic against Zam., who holds that God does not wish to forgive any but those that repent, nor wish to punish any but those who deserve punishment.

496) Contained in the words 'times redoubled'; we are not to infer that a moderate amount of interest might be taken.

497) The Believing sinner therefore is not to remain in it for ever, as the Muᶜtazils thought he might (Mawāqif p. 709).

498) The question whether Paradise and Hell are already created or not, is discussed in the *Kalām*. See Mawāqif p. 708, where we are told that the Muᶜtazils for the most part denied this, while the Ashᶜarites as well as El-Jubbāʾī,

Bishr B. El-Mu^ctamir, and Abu 'l-Husain El-Biṣrī maintained that they are already created. According to F. M. I. 387 the Ṣufī's (اهل الكشف والتعريف) thought they were partly, not wholly prepared.

499) For there would be no room for it inside the world, its dimensions being what have been described. They must be then in a عالم آخر the possibility of which some denied. See Mawāqif l. c.

500) As Zam. thought with the Mu^ctazils.

501) The indefiniteness implies تحقير 'contempt'.

502) Technical term for the first subject of the verbs نعم and بئس. The correct way to construe will then be 'blessed wages of toilers are those'! See Muf. § 473.

503) سنن properly means 'customs'.

504) This verse need not prove the author's point, since سنن can be rendered 'customs'.

505) The slain of the Muslims on the day of Uḥud consisted of 70 Helpers and 5 Refugees; whereas on the day of Badr 70 Meccans were killed and 70 taken captive.

506) He should have said quasi-dependent; for the condition cannot be put after the apodosis in the opinion of the Baṣrans. S. Z.

507) Verse of Namir B. Taulab.

508) Said to mean in VI. 'to help to beat' التعاون على الضرب.

509) In such a combination as هذا الرجل or تلك الايام the Arabic grammar makes the substantive an epithet (صفة) of the demonstrative pronoun (Muf. § 147).

510) Such as God's not knowing; e. g. (below) أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم. El-Ḥakam B. Hishām argued from this place that God did not know events before they happened.

511) According to the first explanation شهداء is plural of شهيد; according to the second, of شاهد.

512) Witnesses against the nations on the Day of Judgment.

513) This seems to imply a connexion of ظلم with ظلمة 'darkness'. Neither Zam. nor F. D. gives this explanation.

514) The Arabs distinguish between the ام which is connected with (متصلة) and the ام which is separated from (منقطعة) the preceding. This latter ام invariably contains an adversative sense (الاضراب) and sometimes a rhetorical question (Mughnī I. 43). By the resolution of ام into بل أ this latter use is indicated.

515) Got from the particle من.

516) See above.

517) Muf. § 548.

518) Muf. § 411.

519) However the و ought not to be prefixed to the imperfect when used as a *ḥāl*. Taftazānī p. 468.

520) Which desire according to Zam. is excusable on the ground that he who desires a thing need not desire all that it implies; 'just as he who drinks a potion given him by a Christian physician only desires recovery, not *the advantage of the enemy of God*'.

521) So Zam.

522) The name is given above as 'Utbah B. Abī Waqqāṣ; According to Ibn Isḥāq p. 571 Ibn Qamī'ah wounded the Prophet in the cheek.

523) His life is given with some detail in *Usdul-ghābah*. He is said to have been the first 'refugee'. Bukhāri VI p. 295 (ed. 6) notices his poverty.

524) Ibn Ubayy having, as stated above, withdrawn from the conflict.

525) The Prophet's cousin and leader of the Quraish at Uḥud. Converted at the taking of Mecca; ob. A. H. 20.

526) In *Usdu-lghābah* little more is told of him than is told here; there is one anecdote illustrating his clemency.

527) The servant (خادم) of the Prophet, and the source of a great number of traditions. The date of his death was

variously given; according to most authorities 93 A. H., when he would have been 103 years of age.

528) There being no question of asking and obtaining permission (the literal sense).

529) Against the Muʿtazils who supposed that the term was not accomplished in the case of a murdered man.

530) Muf. § 226.

531) Since *alif* and *hamza* are not distinguished, when a writer wishes to explain the paradigm of a word containing a *hamza*, he substitutes ع for it.

532) For طيّئى. Shih. quotes other irregular forms.

533) S. Z. states that the form of نسب (relative adjective) is sometimes used للمبالغة (for emphasis) without other change of meaning; but he gives no examples.

534) For this verb could only have a plural subject, since تقتيل means ‘to slay in numbers’.

535) For irregular forms of relative adjective see Muf. § 311.

536) Not in Zam. or F. D. — Shih. adds a suggestion that ‘he who humiliates himself is like the non-existent who demands of his soul that it should exist’.

537) So Zam.

538) Where both subject and predicate are definite, the more definite should be the grammatical subject. The nature of the relation refers to the fact that the *maṣdar* may be in annexion to either its subject or its object; whereas in ان قالوا there is no doubt that the pronoun is subject. *Here* there could be no doubt that in قولهم هم would be subject (S. Z.).

539) Sprenger rightly observes that the party of Abu Sufyān were naively satisfied with avenging the defeat of Badr, and did not care to do more.

540) Whence رُعْب is said to come by تخفيف.

541) Verse of El-Aus B. Hajr El-Tamīmī. The first half

was لا يفزع الارنب اهوالها. It means that there are no lizards there.

542) Abdallah B. Jubair.

543) The apodosis of اذا means the verb that should follow حتّى; Shih. offers a number of suggestions for filling it in. The Cufans held that عصيتم was the apodosis, و being otiose. A third suggestion makes what follows the apodosis.

544) B. apparently interprets ابتلى in the sense of 'to render proof against'. His interpretation will then give ابتلى two different senses at once; but this, as S. Z. remarks, the Shafiᶜite jurisprudence allows.

545) Bukhāri VII p. 65 (ed. 6).

546) المفعول is here for المفعول به.

547) If the *ḥāl* be put before its subject, that subject may be indefinite, Muf. § 78. Ibn Yaᶜīsh i. p. 243 calls this construction احسن القبيحين 'the better of two bad constructions'.

548) This would not be a proper use of the nomen vicis, but would be defensible on the ground of the short duration of the ʾ*umnun*.

549) The verb اهمّ may mean either 'to trouble' or 'to concern'. — The source of the حصر (i. e. the word 'only' which B. interpolates) is given differently by Shih. and S. Z.

550) Instead of the توكيد construction. The sentence will then resemble such a case as إنّ زيدًا ابوه حسن.

551) Since the slain could not use the words in the text.

552) As the hypocrites are addressed, this is superfluous (Khaṭīb).

553) This use of لـ is not infrequent in the Qurʾan.

554) To this Taftazānī objected that i) the graphic construction is possible only when the present is introduced, not when the future is introduced; ii) that 'had they been with us' implies that the saying is after their death. Doubtless the

true explanation is that quoted by S. Z. viz. that the protasis and apodosis are inverted, the true construction being اذا ضربوا فى الارض قالوا.

555) عاف means 'obliterated'. The form occurs in a verse of Imru'ul Qais.

ومغبرة الآفاق خافية الصوى لها قلب عفى الحياض اواجن
where قلب means 'wells'.

556) The translation should therefore be 'whence God makes it', or 'so that God makes it'. The existence of لام العاقبة was denied by the Baṣrans followed by Zam., who rightly held that it was a metaphorical use of the *final* ل. This is certainly the case in such verses as

فللموت تغذو الوالدات سخالها كما لخراب الدور تبنى المساكن
'unto death does the mother foster her young as unto desolation are the dwelling-places built'.

557) The child Moses.

558) So خفْت, يخاف, زِلت, يزال.

559) More technically the apodosis of the conditional sentence is omitted, being sufficiently indicated by the apodosis of the oath. The apodosis of the conditional sentence would have commenced with ف.

560) Shih. endeavours to account for the transposition which is apparently intentional.

561) The restriction is sufficiently suggested by the order of the words; and ما could not have this sense (Shih.).

562) It is a question discussed in the Principles of Jurisprudence whether the Prophet was advised to consult others in matters of religion as well as in matters of this world, or in the latter only. Those who denied the Prophet the right of 'initiation' took the second view, those who allowed it, the first. Of course the 'initiation' (اجتهاد) only referred to matters for which there was no revelation.

563) This is got from the ف.

564) This reading is shown by F. D. on critical grounds to be wrong.

565) Since from what follows it appears that the cheater will be disgraced on the day of Judgment, whereas we know that the Prophet will be honoured on that day.

566) Tirmidhi p. 490.

567) The first mode is by employing the indicative instead of the imperative.

568) Compare phrases like ابخله ‘he found him avaricious’, اجبنه ‘he found him cowardly’.

569) Arab. اغلّه نسبه الى الغلّ. Compare اكذبه ‘he called him liar’.

570) The words of the tradition are لا يغل احدكم شيا الا جاء به يوم القيامة يحمله على عنقه.

571) With the pronoun referring to من يغلل.

572) Since صار necessarily implies change.

573) Supra.

574) In which case the verse will concern the Quraish only.

575) Called the reading of Mohammed and Fatima.

576) Another suggestion recorded by Zam. is ‘and take alms of them’.

577) I. e. which distinguishes أَنْ = أَنَّ from إِنْ ‘not’. Muf. § 605.

578) The theory here maintained is that إِنْ is short for إِنَّ, and that after it the pronoun of the fact ضمير الشان has been omitted; cp. Muf. § 525. S. Z. maintains that this is contrary to the theory of the grammarians, who do not allow that this إِن can govern.

579) This would seem to mean the omitted verb; the لما clause however clearly belongs to قلتم.

580) On the day of Badr the Muslims are said to have been given their choice by the Prophet between taking ransoms for and killing the prisoners, and to have chosen the former. Ḥalabi ii, 251.

581) A Muᶜtazilite opinion, copied inadvertently from. Zam. according to the Muᶜtazils God cannot will the victory of the unbelievers.

582) قرب should properly be construed with الى.

583) S. Z. compares لا طائر يطير بجناحيه (VI. 38).

584) Verse of Farazdaq, not it would seem, in Bucher's edition. Hence the author of Shawāhid El-Kashshāf gives it as Farazdaq's on the authority of El-Mubarrad in the *Kamil.* Ḥātim El-Ṭāʾī was celebrated for his liberality. It is not probable that the account given of this verse in the text is correct. Farazdaq is known to be careless about the final vowels in his rhymes.

585) The phrase is equivalent to حال تقديره وقد قعدوا in the grammarians' language is ordinarily feminine, whence Sharb. writes مقدرة.

586) A mistake according to Gl.: for the verse in Sura II deals with them.

587) Construing ‹let not those that were slain count themselves dead'.

588) The first object would be هم in the sentence هم اموات. It may be omitted according to Shih. for اختصار not for اقتصار. The first is defined by Lex. Techn. p. 414 as the omission of a word where there is a قرينة or something in the context showing what it was; the latter, as its omission where there is no such قرينة. — A further difficulty lies in the question how these persons could, if alive, think they were dead; on which see Shih. p. 80 last lines.

589) هيكل is often used in the sense of *compages corporis.* The meaning is given by Dozy.

590) This is further worked out by B. in his طوالع الانوار.

591) Yet these words rather imply that the spirit is paired with another body. See Tirmidhi p. 490.

592) Interpreted by some to mean that they are attached to the crystal spheres and the stars; or, that they acquire fresh perfections. 'Those who allegorize this tradition desire to shut the door against the doctrine of transmigration' (التناسخ).

593) Faith on the part of the surviving Muslims.

594) From احمد in the sense وجده محمودا.

595) This بيان is to be found in the فصل etc. mentioned below.

596) Taftāzani p. 132.

597) 'We learn hence that the parenthesis (اعتراض) need not necessarily come between two consecutive sentences' Gl. S. Z. adds that this view is maintained by Zam., not by most writers on rhetoric.

598) Kalām question.

599) To be construed 'as for those who answered God' etc.

600) This is evidently a forced interpretation.

601) Sc. doing good and fearing.

602) Ḥalabi II. 336. Ibn Isḥāq p. 590.

603) A place between Mecca and Medina.

604) I. e. at Uḥud.

605) Became a Muslim at the Battle of the Ditch; created the dissension between Quraiẓah, Ghatafan and Quraish which led to the destruction of the first-named tribe; died in the Caliphate of Uthman, or at the battle of the camel (*Usdu-lghābah*).

606) Ibn Isḥāq p. 583.

607) A ضمير or pronoun is said to be مستكن when it is not represented by any part of the word; بارز when it is so represented.

608) Kalām question. See *Mawāqif*, p. 721, the author of which holds against Fakhr el-din El-Razi that faith can increase both in force and quantity; since 'faith' is a col-

lective name for a number of separate beliefs. The matter is treated at great length by Bukhāri; see vol. I. (ed. 6) p. 130.

609) His son Abdallah, authority for many traditions.

610) Muf. § 115, where however حسب is reckoned with words like غير, مثل etc. احسب is said to mean to 'satisfy'. The annexion of the participle to its object does not always make the former definite.

611) Badr the less, the year after Uḥud.

612) Rendered by Shih. ايقاعهم فى حسرة. There is another reading تحسير.

613) So that we should render 'that Satan'.

614) يخوّف would naturally take two objects; the interpretations given imply the omission of the first and the second objects respectively.

615) In الناس قد جمعوا.

616) The verb سارع is naturally construed with الى. As it is here construed with فى it is supposed to imply the sense 'to fall'.

617) It is the duty of the Believer to grieve over the unbelief of the كافر. S. Z.

618) Not in Zam. or F. D.; and it could only be interpreted as a مفعول (i. e. مفعول بـه) if ضرّ took two accusatives, which does not appear. S. Z. says it stands for بشىء; but probably the observation is erroneous and should be omitted, with Sharb.

619) Again careless copying of the unorthodox opinionss of Zam. For this implies the Mu'tazilite doctrine that ارادة الله لا تتعلق بالشر 'God cannot will evil'. The true inference, says Shih., is rather that all things, good and bad, depend on His will. — Another Mu'tazilite doctrine refuted from this verse was ارادة الله لا تتعلق بالعدم.

620) Muf. § 151 هو الذى يعتمد بالحديث 'it is the *badal* which the speaker intends'.

621) As it consists of a *Mubtada'* and a *Khabar*.

522) Referred to by B. on Sura I. 5; by Zam. p. 1123 for the spelling الظنونا, and also p. 1224; pp. 1009 and 1089 it is referred to with the name المصحف.

623) The Mu'tazils who deny that God *wills* any evil.

624) وشانهم is a case of the 'comitative accusative' Muf. § 28.

625) I. e. the ما which restricts the governing power of انّ.

626) Not the same as لام الغرض or 'the *lām* of the object'; for God's actions can have no غرض or object. S. Z.

627) The Mu'tazils (e. g. Zam. here) construe 'owing to their increasing in guilt', comparing قعدت عن الحرب للعجز 'I stayed at home from the war owing to inability'; God's foreknowledge of it being equivalent to its priority in time. B.'s statement that they made it the *lām* of consequence (supr. n. 556) is therefore inaccurate; the Mu'tazils avoid that interpretation because this sentence gives the reason for the preceding one; and if the indulgence were for a good object, of which this matter were the consequence merely, the sentence would not serve as a reason for their being forbidden to think the indulgence good for them. Shih.

628) Not in Zam. or F.

629) This is not intended to prejudice the right of اجتهاد.

630) Suddi Isma'il B. Abd El-Rahmān, an early interpreter of the Qur'an.

631) Got from the indefiniteness.

632) Bukhāri (ed. 6) VII. p. 27; Masābīḥ El-Sunnah I. p. 85. In the tradition the words اقرع له زبيبتان are added. The tradition would seem to be appealed to by those who adhere to the literal interpretation of the threat. A fine verse of Mutanabbi is quoted by Shih. to illustrate the employment of طوق of good as well as of evil

اقامت فى الرقاب لـه اياد هى الاطواق والنـاس الحمـام

633) Ibn Isḥāq p. 388.

634) This touches a difficult question connected with the صفات or attributes of God, on which see *Mawāqif* p. 600. ‘The philosophers, El-Ka‘bi and Abu ’l-Ḫusain El-Biṣri said that God’s hearing and seeing mean his being cognizant of what can be heard and seen [the view taken here by B. after Zam.]; whereas most of the Ash ‘arites and the Mu‘tazils hold that they are attributes over and above knowledge’.

635) Either then the attribution of the art of writing to God is metaphorical, or the word ‘write’ is metaphorical. S. Z.

636) Enumerated in Gl. and S. Z. عبّر عن الاحتراق بالذوق تهكما واستهزاء ووصف العذاب بالحريق الذى هو صيغة المبالغة.

637) As in Sura IV *passim*.

638) In order to construe according to this we must supply ‘and because God does not wrong’.

639) This is surely a Mu‘tazilite opinion.

640) A ‘miracle’ in the technical language of the Kalām (Mawāqif p. 665) signifies اظهار صدق من ادعى انه رسول الله ‘the proof of the veracity of any one who professes himself a messenger of God’. However the various conditions there enumerated as going to make a miracle prevent this passage being tautologous.

641) شرع = سواء. Some authorities regarded it as the plural of شارع; some allowed the pointing شَرَع, others شَرْع only.

642) حسّنته in Fl. and L. is a miswriting for حبسته. B.’s suggestion is that زبور means الكتاب المحبوس i. e. the Book that is ‘confined’ to a particular class of utterances.

643) This is omitted in the text of S. Z. as well as by Zam.

644) Verse of Abu ’l-Aswad El-Du’alī (the founder of Arabic grammar; Ibn Khill. ed. de Slane I. 663). The rest of the passage is

فذكرتة ثم عاتبته عتابا رقيقا وقولا جميلا
والفيته غير مستعتب ولا ذاكر الله الا قليلا

There is nothing in the metre to show that الـلـه rather than الـلـه should be read.

645) So Zam. against the opinion of the rest of the Mu'tazils.

646) Given by Ṭabarāni according to Gl.; by Tirmidhi according to Shih. Not, it would seem, in the Maṣābīḥ.

647) Cf. Muslim. I. 28 لا يومن احدكم حتى يحب لاخيه ما يحب لنفسه.

648) Literally, the bidder.

649) S. Z. interprets بلاغ as تبليغ like كلام for تكليم. The sentence is a quotation from Saʿid B. Jubair (*apud* Zam.); F. D. has for the words متاع البلاغ the words فانها نعم المتاع.

650) A rare form; compare however وقوف etc.

651) The ordinary interpretation of لام القسم.

652) S. Z. interprets رهق by اعسر.

653) Some thought the Arabic for this would be المعزوم عليها.

654) Yet it is not certain that عزم can be applied to God. Sharb. after F. D. interprets 'belongs to that right ordering and good guidance at which every reasoning being should aim'.

655) Tirmidhi p. 436: in a slightly different form.

656) Which then is equivalent to فائزين.

657) The term تاكيد may be applied to the simple repetition of a word (تكرير صريح) Muf. § 132.

658) See v. 182.

659) 'Those who rejoice', etc.

660) The افعال القلوب may take a suffix of this sort. Muf. § 446.

661) The words ومفعوله الاول are omitted in S. Z.'s paraphrase, it would seem, with justice.

662) Bukhāri (ed. 6) VII. p. 70.

663) Bukhāri (ed. 6) VII. p. 69.

664) Which, however, is improbable, owing to the length of the interval by which that passage is separated from this.

665) Converted in the year of the taking of Khaybar;

sent by the Caliph Omar to Baṣra as Qāḍi, an office that he held a short time. He died at Baṣra in 52 A. H. Several traditions are traced to him (*Usdu-lghabah*).

666) The most excellent organ of the body.

667) I. e. the *Kalām*, the purpose of which is to some extent proving theological dogmas by physical and metaphysical speculation. Ibn Arabi in his فصوص الحكم finds fault with El-Ghazzali for asserting that the contemplation of nature would in itself suffice to prove the existence of God.

668) This is meant to account for the masculine هذا; since the number of objects alluded-to would have made هذه more natural.

669) Making the annexion in خلق السموات explanatory.

670) So that the verse above might be paraphrased يتفكرون فى خلق المخلوق.

671) A mountain famous for its pasture. Conjectures concerning its locality are given by Yāqūt.

672) Meaning has reached 'something-like' pasture. This explanation is necessary, because the fact that a person cast into Hell-fire is disgraced goes without saying. S. Z.

673) The process by which this is deduced is as follows: Hell implies both bodily pain and disgrace (mental punishment); now in this sentence in which the tortures of Hell are described the latter and not the former is alluded-to.

674) Mu'tazilite doctrine, taught by Zam. on this place.

675) The grammarians hold that after سمع the accusative of the author of the sound can only be used when a descriptive clause follows; there is however a question whether that clause is to be regarded as a صفة or as a second accusative.

676) This is from Zam., but it is not clear what they mean. The ابهام followed by تفسير 'enhances the dignity' not of the herald, but of the thing to which he summons (S. Z.). The parallel of Zam. مررت بهاد يهدى للاسلام is liable to the same objection.

677) Because the passage deals with Believers generally, not only contemporaries of Mohammed.

678) Including هدى and دما (S. Z.).

679) The words آمنوا او are omitted (wrongly) in the text of Shih. and S. Z.

680) Allusion to the supposed connexion of ذَنْب with ذَنَب.

680*a*) Tirmidhi p. 189.

681) The اثار usually mean the sayings of the Prophet's companions or other famous men of Islam. The اخبار are the sayings of the Prophet Mohammed, as well as earlier Prophets. These terms are very frequently employed in Ghazzali's احياء علوم الدين.

682) According to S. Z. because استجاب means necessarily to grant a request, whereas اجاب means only to answer.

683) Giving من the sense of اتصال which it is said to have sometimes. F. D. took the peculiar view that من had here the sense of ك.

684) Tirmidhi. (?)

685) See supra n. 189.

686) To slay an unbeliever is better — more meritorious — than to be slain; thus the Prophet slew an Unbeliever on the day of Uḥud, but did not suffer martyrdom himself. S. Z.

687) ثواب is then given the sense of اثابة.

688) See supra.

689) The cause is التقلب, the effect الاغترار. The phrase in the text does not seem quite accurate; the putting of the cause in place of the effect consists in saying 'let not there deceive thee' instead of 'be not deceived by it'.

690) Tirmidhi p. 385.

691) Abu Sa'd (Const. etc.) El-Ḍabbi; an obscure poet.

692) Muf. § 75.

693) Making نُزُلًا masdar of نزل.

694) According to Shih. this name in Abyssinian means

عطيّة الصنم 'Theodore', a name familiar to us in this context.

695) Compare the Aethiopic *negūsh* 'a King'. — See Tirmidhi p. 184.

696) Zam. records an additional fact, invented, it would seem by Ḥanefites to resist the conclusion drawn from this legend by El-Shafi'ī with reference to prayers for the dead.

697) Which is forbidden by Muf. § 521 in all other cases.

698) Got from the annexion.

699) Viz. the soul; النفس الامارة بالسوء.

700) قيام رمضان is the technical name for the prayers called تراويح said during the nights of Ramaḍān. (Nawāwī, Comm. on Muslim II. p. 29).

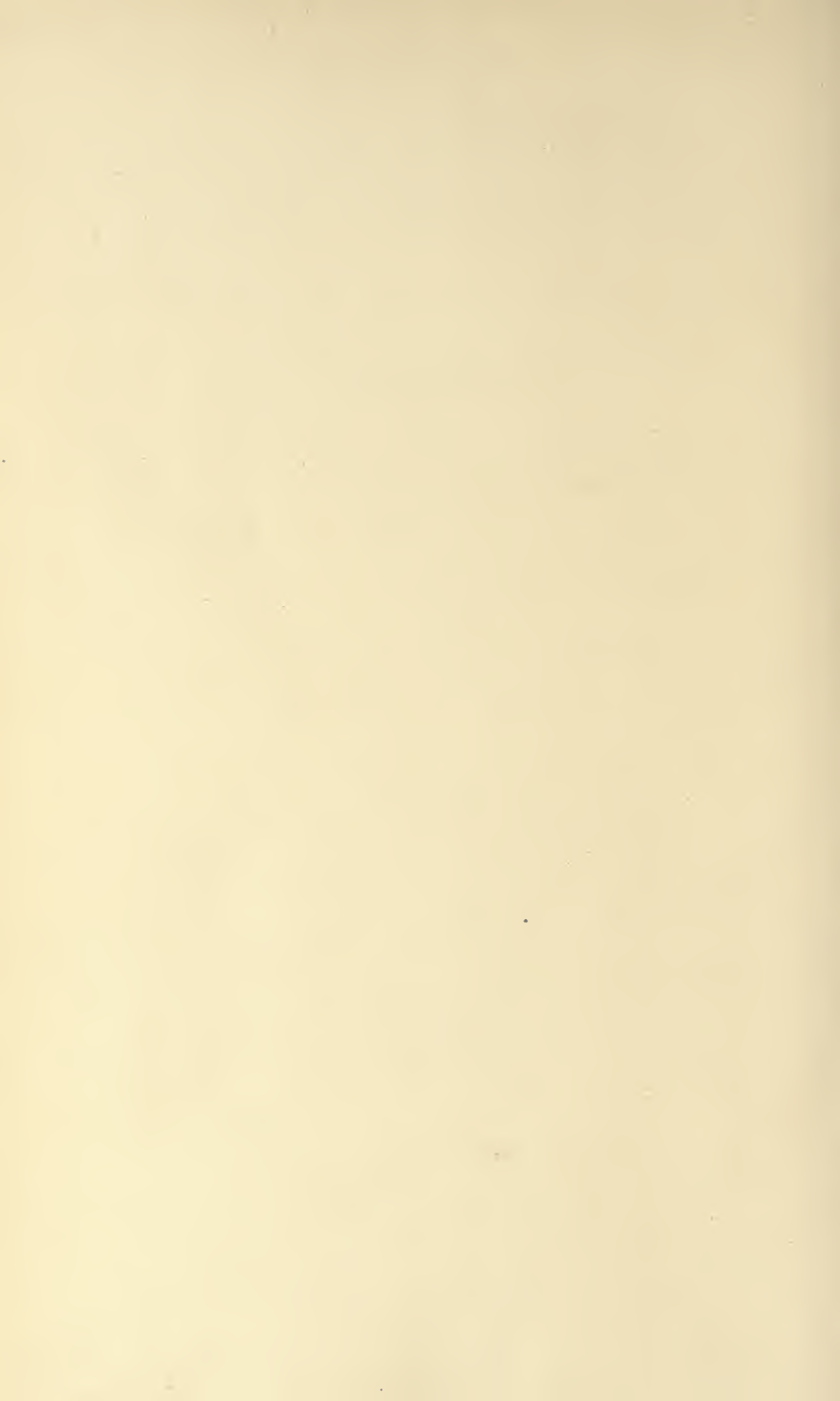
701) On these traditions, quoted by B. and Zam. at the end of every Sura see Goldziher, Muhammedanische Studien II. p. 155 sqq. The inventor is supposed to have been an Abu 'Iṣma El-Jāmi'. See also the تدريب of Suyūṭi p. 104.

ADDENDA.

18) On 'Imāla see the valuable work of Grünert ‹die Imâla; der Umlaut im Arabischen' (Wien 1876).

22) On the number of the sacred books the following passage is of interest MS. Uri 114 f. 28 a:

يجب ان تعرف جميع الكتب انتى انزل الله تع عل الانبياء والرسل كلام الله غير مخلوق وذلك مائة صحيفة واربعة كتب فخمسون منها انزل الله على شيث ابن آدم وثلثين صحيفة على ادريس وعشر مصاحف على ابرهيم وعشر مصاحف على موسى قبل نزول التوراة فسمّى كتاب السفة وكان قبل غرق فرعون لعنه الله ثم انزل الله التوراة بعد غرق فرعون ثم انزل الزبور على داوود ثم انزل الانجيل على عيسى وهو آخر الانبيا من بنى اسرائيل ۞



COLLATION
OF THE CONSTANTINOPLE EDITION OF 1303
WITH THAT BY FLEISCHER.

The brackets ( ) mean that the reading of the Const. ed. is to be preferred; the sign = that the readings are equally good.

P. 192 l. 9 نحوما] نجوما.
l. 13 يؤيد] ويؤيد.
l. 17 بشرائع] (بشرع).
l. 22 والمعجزات] او المعجزات.
P. 193 l. 3 اذا لحس] اذ لحس.
l. 11 تقررا] تقريرا.
l. 13 ترد] يردّ.
P. 194 l. 9 وتزيينه] (وتربيته)
l. 21 بنا] بما.
P. 195 l. 28 او التكثير] والتكثير.
P. 196 l. 17 ولانه] او لانه.
l. 20 عاصم] فى رواية ابى بكر فى جميع القران بضم الراء ما خلا الحرف الثانى فى المائدة وهو قوله تعالى رضوانه سبل السلام بكسر الراء وهما لغتان
P. 199 l. 3 فانها] add. تحكم from the Lucknow ed.
l. 4 الرحم] الرجم
l. 7 وهم] = om.

P. 199 l. 14 معدودات] (om.)

l. 18 فاذا] فاذَنْ.

l. 20 عن يا] (من يا) كدخولها] كدخول يا.

l. 21 همزته] همزتها would be better, since what is alluded-to is the form يا أَللّهُ.

l. 22 تتصرف] (يتصرف).

l. 23 فيما يملكون] = om.

l. 24 منها] منه.

l. 27 بالمصر] بالنصر.

P. 200 l. 4 بخبره] = يخبره.

l. 6 قال] وقال. The Const. reading gives a better construction.

l. 17 اليل] الليل.

l. 24 الموالات] الموالاة.

l. 26 من] اى من.

l. 27 مولاة] موالاتى. يجتمعان] تجتمعان.

l. 29 منع من] (منع عن).

P. 201 l. 3 المنهى] read with Lucknow ed. المنهى عنه.

l. 9 تحيط] يحيط.

l. 10 عصانه] عصيانه.

l. 13 يتمنى] تتمنى.

l. 18 كرر] = كرره.

l. 21 أدرك] ادركته

l. 24 يقربه] + اليه.

l. 29 تحبب] = يتحبب

P. 202 l. 14 sqq. The names are not worth correcting.

l. 18 يعنى] om.

l. 23 على التنازع] om. The words would mean, 'سميع and عليم in that case disputing the government of ان between them'.

l. 24 فاقوذا] (فاقوذ).

l. 25 موسى وهرون] = هرون only.

ibid. انه المراد وزوجته] = ان المراد زوجته.

P. 202 l. 28 فبينما] = فبينا.
P. 203 l. 1 خدمته] خدمه.
l. 2 وطلبت] او طلبت.
l. 11 كان] كانت.
l. 15 سبيين] see note 157.
l. 16 قبلها] قبله.
P. 204 l. 2 زكرياء] = om.
l. 7 بمصالحها] لمصالحها.
l. 8 ابنيت] (بنى).
l. 15 تستعبد] تستعبده.
l. 23 بيته] + عليه.
P. 205 (wrongly paged 105) l. 2 فنادا] (فناداه) read فناديه.
l. 3 حال من] (حال عن).
l. 13 او تعاجبا] وتعاجبا.
l. 20 بيان] + له.
l. 23 تتخلص] يتخلص.
l. 24 تحبس] (يحبس).
l. 25 عن السوال] من السوال.
l. 17 رمزا] + بفتحتين.
P. 206 l. 3 بالعصر] من العصر.
l. 6 زعم ان ذلك كانت] زعم ان ذلك; read كان.
l. 7 زكريا] لزكريا.
l. 9 تقبله] يقبل; read يتقبل.
l. 10 وتطهيرها] تطهيرها وتطهيرها.
l. 12 قذفته] قذفتها به.
l. 23 او السماع] (والسماع).
l. 26 يقولون] (يقولوا).
l. 29 كما تقول] = كقولك.
P. 207 l. 5 عن] من.
l. 8 صفة له] صفته.
l. 13 صحبته] = صحبة.
l. 26 جئتكم] جئتكم.
P. 208 l. 3 الشيء] (om.)
l. 7 طاق] اطاق. يطق] لم يطق.
l. 9 التوم الالوهية] = لوم اللاهوتية.

P. 208 l. 12 عير معاندين] غير معاندين.
l. 27 الظاهرة] = القاهرة.
P. 209 l. 2 العلمية] العملية.
l. 6 ذاهبا اليه] (ذاهبا).
l. 9 للمحضريات] (لحضريات).
l. 12 يخورون] يحورون.
l. 13 دين الله] دينه.
l. 14 يشهد] = تشهد.
l. 16 امة] = مع امة.
l. 18 شبهه] point شبهه.
l. 26 ذهبت] = ذهب.
l. 28 القبامة] القيامة. بالحجة] بالحجة.
P. 210 l. 1 يسمع] تسمع.
l. 3 الذين] الدين.
l. 4 Continue the overlining.
l. 6 له] + وقرا حفص فيوفيهم بالياء.
l. 9 ينتصب] add ذلك from the Lucknow ed.

l. 15 وقدر] او قدّر.
l. 16 ويجوز] ويجوز.
l. 18 مبتدا محذوف] = محذوف.
l. 25 النفس] الانفس.
P. 211 l. 10 وهو] او هو.
l. 12 تدخل على] (تدخل).
l. 17 للذين] الذين; see note 258.
l. 21 اى] = ان.
l. 24 كلا مهم] كلا منهم.
l. 25 انها] انه.
P. 212 l. 28 لاعاء] لادعاء
P. 213 l. 11 وتعلمون] او تعلمون.
l. 15 دما] بما.
l. 19 الضيف] الصيف.
l. 22 اخبار] احبار.

P. 214 l. 4 أن] أأن.
l. 8 عند ربكم (the second)] omitted.

l. 9 اتباعهم] غير اتباعهم.
P. 214 l. 13 كفنحاص بن زوراء] كفنحاص بن عازواء.
l. 17 عن حفص] عن هشام.
l. 29 مناب] = عن.
P. 215 l. 2 عاهدوه] عاهدوا الله.
l. 4 ولتنصرنه] ولننصرنه
l. 5 ثمنلا] ثمنا.
l. 7 على] عن.
l. 10 بالجميل] (omitted).
l. 15 بن اخطب] omitted.
l. 16 يلون] يلوون.
P. 216 l. 4 الرقبانى] الرقبانى.
l. 11 مزبدة] مزيدة
l. 13 —·—— ——
l. 17 اذا] اذ.
l. 28 المجىء] = بمجىء.
P. 217 l. 2 جميعا] جمعا.
P. 218 l. 18 اسالوا] سلوا.
P. 219 l. 7 يراد] يزاد.
l. 11 الرضى] الرضاء.
l. 14 بيرحى] بيرحا.
l. 15 تجلعها] تجعلها.
l. 27 جواز] جوّز.
P. 220 l. 7 بمحاجتهم] بمحا جتهم.
l. 22 لازب] لازب.
P. 221 l. 4 فه] فيه.
l. 20 الجأ] الجئ.
l. 26 فيجب] (فتجب).
P. 222 l. 3 الصورة] صورة.
l. 4 ونعميم] وتعميم. وتخصيصه ثانيا] ثمّ تخصيصه
l. 17 فيجازيكم] (فمجازيكم).
P. 223 l. 2 ويختالون] ويحتالون.
l. 6 قبل] قبيل.
l. 7 فتنارع] فتنازع.

l. 14 بانهم ثم] (omits ثم).

l. 21 ان ينزه] هو ان تُنَزّه.
l. 23 المضمومة] + تاءً.
l. 29 النجاة and السلامة] للنجاة and للسلامة.

l. 3 فى الجاهلية] (الجاهلىّ).
l. 11 فى تلك] على تلك.

l. 14 الواو] + الفًا.
l. 16 وازدياد كم] وازدياد كم.
P. 224 l. 17 فرض] (om.).
l. 27 للرحم] (اى للرحم).
l. 29 يجب عليه] (om. عليه).
P. 225 l. 10 ببياض] ببياض.
l. 11 ويمينه ويبمينه.
l. 12 اجوهم] وجوهم.
l. 13 كفرتم] اكفرتم.
l. 23 الواردة فى] الواردة فى.
l. 24 يالحق] بالحق.
l. 29 المحفوظ] = om.
P. 226 l. 1 اى] = om.
l. 3 بجب] يجب.
l. 7 يكل] بكل.
l. 18 المغيباب] المغيبات. كذلك] (ذلك). قريصة] قريظة.
l. 23 رجعوا به] (om. به).
P. 227 l. 20 بان] بان.

l. 24 وخوفًا] او خوفا.

P. 228 l. 5 ولكن the second] ولكنّ.
l. 6 Fl. inserts the صدر of the verse: وما كنت ممن يدخل العشق قلبه.
l. 12 عن تضمن] على تضمين. Read على تضمن.
ibid. النقض] النقص.
l. 15 انفسهم] omits.

l. 16 الدلالة] الدالّة.

l. 17 وبمعاداة] ومعاداة.
l. 18 وبحوز] وبجوز.
P. 228 l. 29 فوة] قوة.
P. 229 l. 5 عداونتم] عداوتم.
l. 7 على the second] omitted.
l. 12 فيجازيكم] (فمجازيكم).
l. 13 فيعاقبهم] (فمعاقبهم)
l. 19 ابن سلول] (om.) من] قبل = om. من.

P. 230 l. 16 يقل] + ثلاثل. اذلّاء is better.
l. 18 نصرة] نصره.
P. 231 l. 12 غير وسط] = غيره.
l. 27 العلمه بان] (لعلمه ان).
l. 28 التعذيب] العذاب.

P. 232 l. 7 النار] انّ النار.
P. 234 (wrongly numbered 224) l. 21 تنبيه] تنبيه.

P. 235 l. 7 الشهادة] الشّهادة تمى read تمنّى.
P. 236 l. 2 المن] بمن.
l. 4 فانتهر] فانتهز.
l. 7 بمعنى] بمعنى.
l. 8 كثبر] كثير.
l. 10 للتحفيف] للتخفيف.
l. 12 ربة] الربة.

l. 16 حدتم] (جدّتم).
l. 25 اعمالها] اعمالهم.
P. 237 l. 6 تستامنوهم] (تسامنوهم).
l. 8 فاستغنوا] (فاستعينوا).
l. 11 ونادى] (فنادى).
l. 19 المضمر] = الضمير.
l. 22 بالسيف] (بالسيوف).
l. 25 العقل] (القلب).
l. 27 مكانه اميرهم] = مكانه اميرهم.
P. 238 l. 3 ندمهم] (ندمكم).
l. 6 كاذكر] (كاذكروا).

l. 7 ولا يقف] (لا يقف).
l. 8 الى عباد الله bis] = semel.
l. 28 بيهم] = بهم.
P. 239 l. 3 بالله] بالملة.
l. 6 باختيار] = باختيارنا.
l. 8 واوليائه] = ولاوليائه.
l. 9 اذ] او.
l. 16 من قتل منا] منا من قتل.
l. 18 ينفعهم] = تنفع.
l. 22 او للابتلاء] و للابتلاء. قوله] = om.
l. 25 التمييز] (لتمرين).
P. 240 l. 3 القتل] (القتال).
l. 6 اخوانهم] اخوتهم.
l. 8 عزى] غزى.
l. 17 يعملون] بما تعملون.
l. 21 الغزاء] الغزو.
P. 241 l. 15 خفية] فى خفية.
l. 25 يعنى] = om.
l. 26 توفى ما كسبت] يوفى ما كسب.
l. 27 بعمله مجزيا] مجزيا بعمله.
l. 29 كمن باء : insert brackets and overline.
P. 242 l. 5 نعم] + على.
l. 8 Omit overline from من — مثلهم. من جنسهم] om. من.
l. 9 ليفهموا] ليفقهوا.
l. 11 العرب وبطونهم] العرب وبطونهم.
l. 12 الاعتقاد] = العقائد.
l. 13 الى] om.
l. 14 المخففة] المخففة.
l. 22 وعلى] وعن على.
P. 243 l. 1 بتكثيركم] = بتكثير.
l. 9 تصغير] تصوير.
l. 13 First half of the verse على حالة لو ان فى القوم حاتما.

l. 14 مقدرة] (مقدر).
l. 15 القعود] + بالمدينة   لم نفتل] لم نقتل.
l. 16 بالتنشديد فى التاء] بتشد يدالتاء
l. 20 يكون سببا] = سببا.
P. 244 l. 3 خلفهم] = من خلفهم.
l. 4 الآية] والآية.
l. 24 فندموا] ندموا.
l. 26 وهو] وهى.
l. 29 استقبلهم] استقبلوهم.
P. 245 l. 5 الظران] الظهران.
l. 10 ففروا] ففتروا.
l. 28 رأيه] = لرأيه.
P. 246 l. 1 صفة] صفته.
l. 3 اولياوه] اولياءه.
l. 5 الاليا] الاولياء.
l. 7 يقفون] يقعون.
l. 17 لم يردلهم] لم يرد.
l. 19 ولهم] + فى الآخرة.
l. 26 وابو عاصم] وعاصم.
l. 28 وعاصم] + وحمزة.
P. 247 l. 2 هنا] (om.)
l. 5 انتبهوا] انتهوا.
l. 8 المومنين] المخلصين.
l. 11 به] (+ النبى)
l. 15 ولكن الله] = ولكنه.
l. 16 الرسالته] لرسالاته.
l. 17 تعلموا الله] تعلموه.
l. 18 مجتبين] مجتنبين.
l. 24 ما سيبق] بما سبق.
P. 248 l. 6 فيجازيهم] فمجازيهم.
l. 12 على وجهه] (om.)
l. 13 فشكا] فشكاه.
l. 23 جاحة] = حاجات

P. 249 l. 5 ذلك] فى ذلك. قل] + قد.
l. 13 حسنته] see note.
l. 25 أى] = om.

P. 250 l. 4 وقبل] قبل.
l. 5 ترهقهم] يرهقهم.
l. 18 لا يحسبن] لا تحسبن. يحسبهم] تحسبنهم.
l. 29 فقد] قد.

P. 251 l. 6 فى] فى.
l. 9 الثلاثة] هذه الثلاثة.
l. 10 متعرضة] (معرضة).
l. 12 فيها] om.
l. 15 تصلون] يصلون.
l. 25 ذلك] قائلين ذلك.

P. 252 l. 5 الصمان] الضمان.
l. 22 يتعلق] يعلق.
l. 28 يعدى] ويعدى.

P. 253 l. 8 أى] om.
l. 9 ترجب] توجب.
l. 12 أثيبنهم] (اثيبهم). لذلك] بذلك.
l. 20 يرى] نرى.
l. 27 السعد] الشعر.

P. 254 l. 3 عبد الله بن] (ابن).
l. 10 يفعلا] يفعل.
l. 13 يستوجبه] add كل عامل from the Lucknow ed.
l. 17 بالصبر] فى الصبر.
l. 22 رمضان] om.
l. 23 فاتقوا] فاتقوه.

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